A Wise Virgins Lamp Burning;

OR,

Gods sweet incomes of LOVE to a gracious soul waiting for him.

BEING

The EXPERIENCES of Mrs. *ANNE VENN*, (Daughter to Col. *John Venn*, & Member of the Church of Christ at *Fulham*:) written by her own hand, and found in her Closet after her death.

Wherein is declared her exceeding frequent Addresses to the Throne of Grace, and how speedily answered.

Written for the comfort of such as mourn in *Sion*, and quickning of Saints by her blessed Example.

Psal. 30. 5. *Weeping may endure for a night, but joy cometh in the morning.*

Psal. 66. 16. *Come and hear all ye that fear God, I will declare what he hath done for my soul.*

Psal. 85. 8. *I will hear what God the Lord will say, for he will speak Peace to his people.*

Lam. 3. 25. *The Lord is good to them that wait for him, to the soul that seeketh him.*

LONDON, Printed for *E. Cole*, and are to be sold at the signe of the Printing-Press in *Cornhil*. 1658.

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Christian Reader,

HEre mayest thou see the free, frequent & familiar intercourse betwixt the Lord & a godly soul, her continual Addresses to him, and his gracious Returnes to her; doubtless she was one that (as it is said of Caleb) followed God fully, and lay as much in the bosome of Christ as any that I have heard of; a rare pattern in these cold declining times, wherein so many either turn aside from the truth, or else lose their first Love; but her pious soul (in an eminent manner) kept Truth and Zeal warm her in heart even till she enjoyed full communion with her beloved in Heaven. As she began to seek after God betimes

about the age of nine years) *ſo ſhe continued with her* loins girt, her Lamp burning, and her Light ſhining more and more till the perfect day. *The tenderneſs of God, the malice of Satan, her patience in waiting on God for certain years together in her firſt converſion, were remarkable: The cloſeneſs of her ſpirit* (*not opening her condition to ſuch as might have relieved her*) *her ſeeking to heal her ſelf by duties and holy walking, for a long time kept down her ſoul from looking up to the* free Grace in Chriſt, *till ſhe was even tyred out* (*as* Noahs *Dove by fluttering upon the unſteady waters*) *but then the Lord Jeſus put forth his hand, and took her weary ſoul into the* Ark *of his reſt, giving her ſuch a clear ſight of himſelf, that now having with the Spouſe* found her beloved, ſhe took him, and caught him, and held him, and would not let him go, *oft ſaying with the Spouſe,* Let him kiſs me with the kiſſes of his mouth, for his love is better then Wine; *being able from that time to ſing the ſweet Song of* Simeon, *longing to be at home with her Jeſus. Oh the peace and joy! Oh the bleſſed revivings and quickenings! Oh the prayers, praiſes and admirings her precious ſoul was filled withall from that day forward* (*though now and then ſome ſecret withdrawings*) *to the laſt moment of her life!* Her converſation was in heaven; ſhe walked with God; *her heart*

looſned

looſned from this world (as this Treatiſe fully ſpeaks) ſo much of her ſtrength, ſpirit, affection, and time ſhe ſpent in Cloſet-meetings with God in reading, praying, meditation, ſelf-examination, &c. that it was a wonder her poor weak body was able to ſubſiſt; and doubtleſs, had not God renewed her ſtrength, anointing her with freſh oyle, *it could not have been. I marvelled (I confeſs) to ſee ſo many of her writings found in her cloſet as I did.*

God gave her a quick wit, *a* large underſtanding, *a* conſidering ſpirit; *and looking much into her ſelf, taught her to put* an high price on ordinances, *made her very* diligent in the uſe of all means, *laid her* very low *in her own eyes, with much ſelf-emptineſs; &* thus *beſpoke a large room in her heart that he might beſtow a great deale of Chriſt therein, and ſo made her a Veſſel capable of a greater meaſure of Grace then (I am perſwaded) many others (though truly godly) attain on this ſide heaven.*

So exceeding tender *was her heart in point of ſin, that ſhe would often and deeply judge her ſelf (as this Treatiſe abundantly ſhews) for* pride, paſſion, inordinate love to the creature, neglect of duty to her relations, *&c. whereas thoſe that daylie converſed with her (being of diſcerning ſpirits) could ſee no ſuch appearances, but the contrary frame of ſpirit eminently ſhining out*

in her; she was so afraid of pride, *that she dared not wear such Jewels & apparel as she had by her, for fe r her heart should be drawn from God thereby; and* so fearful of vain glory, *that though she had this Treatise of the* incomes of God *lying by her, yet not any (no not her dear Parents) ever knew thereof, till they found it in her Closet after her death; her sel leaving this as the reason,* lest her wretched heart should be lifted up and others should think better of her then was meet.

She was such an high prizer of Ordinances, *that she forgetting the weakness of her own body, the length of the way, & many other obstructions, would frequently break through all to enjoy them; and when she was to hear she first was* ful of prayer *to God to meet her therein, and make out some discoveries to her soul, which the Lord usually did; and she straightly observing Gods* incomes, *returned with praise her deep acknowledgements of the same.*

No small importunities of very many godly that knew her, have forced the publishing of this Treatise; *and others of long standing in Christ and eminent Grace, who have seen some of it in Manuscripts, have freely confessed they never looked into it but were much humbled to see how short themselves come in such heart-searchings, self-judgings, close-walkings with God, and such observings*

ſervings of the anſwer of their prayers as they read in this her daylie practice.

I hope it may be uſeful in theſe declining times to convince ſome Chriſtians of their ſlackneſs, and awaken others, and ſhew them how to make more heart-work by the example of one of the weak Sex; and if to thy knowledge it ſhould not adde much, yet to thy ſpirit and practice it may conduce not a little.

Thine in our deareſt Lord
and Head,

THO. WELD.

To

To all that love the appearance of the Lord Jesus, *Grace and Peace.*

BEing called upon by the earneſt importunity of many gracious ſouls, to give forth my teſtimony of this bleſſed ſervant of Chriſt, Mr *Anne Venn*: and having had many yeers converſe about the great matters of eternal life with her, and injoying her ſociety for ſome yeers in the holy fellowſhip of the goſpel, I could not but preſent to the Saints the ſweet ſavour of her holy walking, in which ſhe was a lively example to all that knew her.

The Lord firſt brake in upon her heart by the frequent impreſſions of the Word as they were inſtilled into her by her honour'd father, whoſe practice was to re-inforce the Truths publikely preached

preached in his Family upon his Children and Servants; and by this means this daughter and one of his ſervants were brought home unto the Lord; and which I mention as an alarum to the Saints to the practiſe of this duty, which ſeems in this licentious age to bee ſo greatly neglected She had this honor to enjoy the indeared affection of all Saints that converſed with her, as being eminent in theſe graces: Firſt, in love to all Saints though of different Judgements; where ſhe diſcerned any characters of Chriſts image, her heart delighted in them; which grace ſhined the more clearly becauſe ſhe lived in a time wherein the contrary evill moſt prevailed.

Again, ſhe was eminently exemplary in that holy art of the Improvement of the ſociety of the Saints, by ſerious propounding of prepared queſtions about matters of moſt infinite concerument, with ſuch wiſdom in ſearching out the deepeſt of the Treaſures God had laid up

up in others hearts; that she grew abundantly in experimental knowledge of saving Truths, and was able and ready to communicate richly unto others.

She was a most diligent Christian in attending all the Ordinances; and in every administration did hearken what *God* said to her soul; and as her soule waited for some discoveries of God, so the shining forth of God in his counsels and comforts shee did abundantly enjoy.

*S*hee was a careful Observer of the Lords day, and found such profit in the ways of the *Almighty*, that his Day was her delight, and she frequently was fild in her soule as with marrow and fatness.

She was a steddy Christian in reeling times, and received nothing for truth but what she would often weigh in the ballance of the *S*anctuary, and upon solid grounds lay up in her heart, or put forth in her practice.

*A*nd for her diligence and industry about

bout heavenly things ſhe ſo far abound-ed, that whoever hath the ſight of her labours would not eaſily conceive ſo much could be done in one whoſe life was ſo ſhort.

She wrote her dayly Meditations up-on the holy book of God, which ſhee kept in a book fair written.

She contracted all ſhe heard in the publike Miniſtry into a method, & in a book in Folio hath fairly tranſcribed ſome part of that work which would have contained the ſubſtance of all the labors of the Miniſters of Chriſt, whoſe Miniſtry ſhe was partaker of: And in another had written all the attributes of God and Chriſt that ſhe could finde in Scripture for the ſtrengthning of the faith of beleevers. The truth is, ſhee was a ſoul wholly dedicated to the Lord, and in her whole converſation humble, and holy, and tender-hear-ted.

One truly weaned from this world, weary of it, and often breathing out ho-

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ly longings to be with Chriſt, frequently ſaying, VVhat is there in this dark world that ſhould cauſe a Chriſtian to deſire to continue in it? And as ſhee longed to be at home, ſo the Lord haſtned the time, and in her tender yeers gathered her to himſelf. And in her death ſhee ſhewed forth a gracious frame of ſpirit, and with holy confidence in Chriſt reſigned her ſelfe to him.

And ſuch was her holy jealouſy of any pride or hypocriſy that might ariſe by diſcovering of her labour, that untill ſhee fell aſleep in the Lord her writings came not to the view of any.

Thus this bleſſed ſoule walked with the Lord, and theſe things are recorded of her for our example, that we may tread in her ſteps, and be followers of her as he ſhe followed Chriſt, which is the hearty desire of him who is a ſervant of Chriſt and his Church,

Iſaac Knight.

O My ſoul, what hath been the Method and manner of the Lords working that effectual work of his upon thy heart, (which thou haſt ſome comfortable hopes, is begun by him, and ſhall be carried on in thy ſoul to the glory of his own grace,) ſet them down as the Lord ſhall enable thee, according as he hath been pleaſed from time to time, and from year to year to make it out to thee; that ſo if the Lord pleaſe, it may ſtand thee inſtead in an evil day, I mean a day of inward or outward affliction; and the Lord help thee to do it as in his ſight, who is the ſearcher of all hearts, and knows better than thou doſt, what work himſelf hath wrought in thee; but ſo farre as he hath or ſhall pleaſe to enable thee, to diſcern it in thy own heart, ſet it down, and let it lye upon record, againſt all the temptations of Sathan, that great adverſary of thy ſoul.

IN the year 1635 when I was yet very young being not (at the moſt) full nine years old, the Lord was pleaſed through the preaching of his word (as I conceive) together with my fathers repeating and farther preſſing it home upon our ſpirits, to begin to work upon my heart, and to give in ſome kind of deſires after the beſt things; whereupon I began to take ſome delight in hearing the word, but moſt of all in reading to my ſelf, in which I then ſpent many hours if not whole dayes: the Lord ſetting the one and the other ſo home upon my ſpirit, as to convince me both of my ſinful and miſerable condition by reaſon of my continual breach of his holy lawes, and grieving the ſpirit of my parents, the which was much ſet home upon me by reading Mr. *Dod* upon the commandements and the like treatiſes, whereupon I had a temptation to curſe the day of my birth, which in ſome meaſures I conſented unto, often wiſhing that I had never been born, or at the leaſt had dyed from the breaſt, as I ſaw ſome of my Brothers, eſteeming their condition to be much better than mine, they never living to commit any actual ſin, and therefore (as I then thought) ſhould without all doubt go to Heaven, but for my ſelf I did really think and fear that I

ſhould.

ſhould certainly go to Hell; then being put out to board for a quarter of a year to one who pretended much skill and ability for the cure of ſome weakneſs that I then lay under, which being a very profane family, although I was yet very young, yet being ſo contrary to thoſe wayes I had been brought up in (to come now to hear continual curſing, and ſwearing, and prophaning the Lords day, and being forced to be in their company not daring by reaſon of thoſe fears I then lay under to be alone, and ſo ſometimes prevailed with (once or twice) to play upon the Lords day,) I thought my ſelf all this while to be in the belly of hell, being thereunto condemned by my own conſcience, ſo that I could receive no contentment in all the fulneſſe of thoſe outward things which I there enjoyed, but was reſtleſs untill I got home again being yet only convinced of my actual evills.

But when the Lord was pleaſed, by the miniſtery of his word, and other private inſtructions going along with it to convince me in ſome meaſure of my original corruption that I brought into the world with me; then did the Lord inable me, to ſee that all my former deſires would have been nothing, but that I might even then have gone to hell as well as afterward: whereupon I was

much troubled, and very desirous to read and hear all the marks of a righteous man that should go to heaven, and accordingly I got a book called Mr. *Roger*'s evidences, and an other called the *Touchstone of true Grace*, an other called *None but Christ*, and divers others; which I did daily read on for many houres together.

Then came the Divel upon me with this temptation, that I should keep all this my trouble to my self, and not discover it to any, although never so neer or deer unto me, which temptation I wholly yeilded unto, and that for many years together, until I even destroyed my bodily health with continual troubles, fears and sadness, but not discovering any cause of it; so that all the support I had, was what the Lord was pleased to hand out to me by hearing and reading, which he was pleased to make effectuall still to lead me on, though with much trouble and sadness: then in the beginning of these troubles being in the year 1638. or 1639. I being some 12 or 13 years old, which being times of great fears and sadness, the people of God met often and spake one to an other, and kept dayes of humiliation, and seeking the Lord in the behalf of the nation and his poor people in it, my parents often

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going to theſe meetings, but not daring to tell me it, the times being ſo dangerous; at laſt having often obſerved the frame of their ſpirits at ſuch times more eſpecially, I began much to long and deſire to know whither they went, and being very importunate with my Mother to that end, and at laſt prevailing, ſhe was content to let me go along with them, which was ſo pleaſing to me that ever after I continued to go with them every week almoſt, and ſometimes oftner; where I found often much refreſhment, eſpecially bearing up my heart under thoſe eminent dangers, which in an eſpecial manner we lay open unto; which the Divel perceiving to be a great incouragement to me in the way I now deſired to walk in, uſed many temptations working together with the corruptions of my own heart, in this eſtate of my childhood, to hinder me from enjoying theſe opportunities; as ſome times ſleepineſs, being fain to go early in the morning and cold, it being in the deep of winter, *&c.* with ſeveral other temptations, as the danger if we ſhould be taken, as ſome had been, and all this to diſcourage me: which ſometimes he well nigh accompliſhed, but pondering it in my minde, and being inabled to conceive it to be but a temptation, I durſt very ſel-

dome, if ever, give way to them but was ſtill inabled to break thorough. Though truely I have much admired ſince, how my ſpirit was carried out in thoſe dayes in joyning in prayer, &c. how exceedingly ſometimes my heart was wrought upon and conſtrained to pour forth teares and groanes, yea my heart was wrought up to ſuch a frame, and I found ſo much ſweetneſs (as I apprehended) in the company of the ſaints, and thoſe enjoyments my ſoul felt in ſuch duties, that I thought I could freely and cheerfully lay down my life with them, more freely than I fear I could long ſince.

Maſter *Love* then coming to *London* and ſometimes meeting him at theſe privare meetings, and ſo having ſome knowledg of him, and being afterwards choſen Chaplain to my fathers Regiment, and ſo going to *Windſor* with us, about the year 1642. and ſo living in the houſe with us, for 2 years a half, who at our firſt going perceiving much ſadneſs to lye upon my ſpirit, and knowing by experience what a troubled ſpirit was; (he having formerly laine under it for divers years,) did at laſt ſeriouſly burthen me with it, which coming upon me in ſuch a nick of time, (having but a little before been reading in a little book that I had, wherein

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I was directed that if any trouble lay upon my ſpirit I ſhould reveal it that ſo I might receive ſatisfaction; which pondering with in my ſelf) I durſt not deny it but tell him in ſome meaſure the ground of my trouble, and he endeavouring to ſatisfie me from the word; which he had no ſooner done in any meaſure, but ſtill the Divell begins with new and freſh temptations, and when what had been ſaid to me was a little out of my mind (which he would ſoon find occaſion to put out) then comes he over with the old temptations again, working them freſh upon my thoughts, endeavouring ſtill to drive me to deſpaire of ever receiving any mercy of God. Then ſtood I convinced from the word and divers inſtruction I met withall grounded thereupon, that it was my duty to perform private duties as well as publick, as prayer, meditation, examination, and the like, which I knew not how to ſet about in a ſerious manner being every way unfit for it and unable to it, ſo that often through neglect and miſ-performance this alſo added to my trouble and ſadneſs.

Then hearing Mr. *Love* preach upon that Scripture, Mat. 5. 20. *For I ſay unto you, Except your righteouſneſs ſhall exceed the righteouſneſs of the Scribes and Phariſees you ſhall in no*

wise enter into the kingdome of heaven. And hearing how farre the Pharisees went in the performance of duties and avoiding of evills, *&c.* which I saw my self so short of, which made me conclude, I should also be short of heaven, my eyes & understanding being then with-held from the right understanding of the spiritual sense of that Scripture, (which since the Lord of his rich grace hath inabled me to see fulfilled in the Lord Jesus, who is mine through faith.)

A while after he did also preach upon that Scripture, in Heb. 12. 15, 16, 17. *Looking diligently, lest there be any fornicator, or prophane person, as Esau, who for one morsel of meat sold his birth-right. For you know, how that afterward when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.* Upon the hearing of which it was suggested to me that I had never sought the blessing so diligently, carefully, and importunately as prophane *Esau* did, and therefore should much more go without it; the thoughts of wch scriptures among divers others, struck so deep in me that it much increased my sadness, so that I could take little delight in any thing in the world, but as often as I could refusing to go into any company, choosing rather a solitary life,

life, yet ſtill endeavouring to keep all to my ſelf, making nothing known but only thoſe daily bodily weakneſſes, which did alſo accompany me in great meaſure.

In this condition I continued for that time I was at *Windſor*, being often condemned in my own conſcience, for my neglect of duties and commiſſion of ſin, *&c.* And what ever had at any time been ſpoken to me in way of comfort (by Mr. *Love*, who onely was acquainted with my fears) it tooke no hold upon me at all, nor abode upon my ſpirit ſave only in the minute it was ſpoken; for, the truth is, I was then too remiſſe in taking notice or obſerving the paſſages of Gods providence towards me, not being able then to beleeve that it was indeed a work of God upon my ſoul, which ſince, through grace, he hath been pleaſed more evidently to declare.

Then coming from thence to *London* much about the year 1645. being now a little inſtructed in the notional knowledg of many points in religion, I had now a new temptation beſetting me in this manner; that if I would but walk more cloſely with the Lord and make more conſcience of all known duties, whether hearing, prayer, meditation, examination, *&c.* That then I might more comfortably

ſortably look up unto the Lord, and alſo find in my ſelf divers qualifications, annexed to ſeveral promiſes, which might much comfort me, which work I began to ſet about, indeavouring to tye my ſelf ſtrictly to it, and according as I was able, deſiring the Lords aſſiſtance, and withall making him many promiſes, that if he would make out love to me I would *be* and *do* thus and thus.

But upon trial finding my ſelf to fail in every thing, ſometimes through temptation to neglect or put off duties for a time, which was occaſion'd many wayes, ſometimes being in company I could not well leave or the like, all which, weighing in my mind, did ſtil augment and increaſe my trouble, finding this ſtrict courſe (though yet I could not keep cloſe to) to be a burthen to me, with many ſuch wicked thoughts, whereby I came to apprehend my ſelf, as it were, ſtill farther and farther from heaven, and happineſs, in all which time I could find little ground of any comfort, unleſs taken from my deſires, which I could not apprehend conſtant neither.

But indeavouring ſtill to go on in this poor way of performances. I had ſome ſmal comfort, finding (as I thought) ſome qualifications in my ſoul which were annexed unto divers promiſes, where-upon I was ſomewhat

what at the present stayed, and began to gather up some tottering hopes of the goodness of my condition from *Mat.* 11. 28. and such like Scriptures.

Then living near unto Mr. *Love*, and the Presbyterian government being then about to be set up, I had much strife in my self whether to joyn with them in it or no, and so to partake of the ordinances whereby I might come to have my interest in the Lord Jesus Christ sealed up unto me, being exceeding fearfull lest if I should slight or put off such an opportunity, it might be laid to my charge another day, that I had it offered me but would not accept of it, so that at last I resolved to joyn with them and partake of the ordinance, that so I might come to have my graces strengthened, and my corruptions weakened, and also come to enjoy more communion with Jesus Christ which I had some weak distracted though no abiding hopes of.

Thus having been before the elders & there examined somewhat touching my knowledg, *&c.* and the time of administration of the Lords-supper drawing nigh; I indeavoured for some dayes before, in a serious and solemn manner to set my self in the Lords presence, beseeching him to fit me for it, together with the

the examination of my own heart both touching my duties and graces, as alſo touching my ſins and wants, which I deſired a ſupply of; ſtill begging of the Lord, in all this time of my trouble, that he would not give me over to a deceived heart (what ever he did with me) ſo as to think better of my condition than indeed it was, but that he would pleaſe thoroughly to diſcover my condition and heart to me; and thus with ſome ſmal hopes, yet mixed with a great deal of fear, I did that time partake of the ordinance, the which I had no ſooner almoſt done, but Sathan begins to ſuggeſt to me that I had now eaten and drank my own damnation, in receiving that whereto I had no right, (through ſo many fears and doubtings in my own ſpirit) and that therefore now in ſtead of receiving ſtrength I ſhould be everyday more and more hardened, and have my damnation ſealed up to me inſtead of my ſalvation.

But pauſing here a while, and conſidering that I had indeavoured to do my duty according to my knowledg and power, in examining my own heart, what my ends, aimes, deſires, and wants were, and according to my ability deſired the Lord to make it a ſtrengthening and ſealing ordinance to me, indeavouring to ſatisfie my ſelf with theſe and ſuch

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like thoughts, that my desire was to serve and walk with the Lord, though I could not do it; thus I continued between hope and fear, about a moneth space, intending not to partake of the ordinance the next time, fearing my self not to be fit for it, finding my heart (as I thought) in a very unfitting frame, but, manifesting this intent to some friends, they put me upon these thoughts, that the way to be fit for duties or ordinances is not to neglect them; as also telling me, that if I were unfit for that ordinance, I was as well unfit to live, and therefore that was no just plea: thus being troubled, yet fearing to omit it, I again partook of it, where the Lord was pleased, through the ministery of his word that day, to hint out to me that amongst others there were two sorts of men that might safely and comfortably partake of that ordinance, as

1. All those that had longing desires after the Lord Jesus Christ.

2. All doubting, fearing Christians, that come with doubts & fears to it; it being ordained of God to be a strengthening, sealing ordinance, *&c.* which though it afforded me some smal refreshment for the present, yet did it not abide, but my trouble still continuing, yea increasing, being thereby unfit for

for any earthly imployment, and yet weary of duties, reading, and writing, &c. In which I ſpent my chief time.

Yet thus going on in a road of duties, and performances, ſometimes finding ſome affection and aſſiſtance, and ſometimes not, which when I did find in any meaſure, Oh! how was my wretched heart ready to be puffed up and rejoyce in it, and began to think that now I had done ſomewhat, and that ſurely now the Lord would hear me: but beginning to conſider more ſeriouſly what I had done indeed, and how many wandering thoughts and diſtractions had paſſed by me, and that any wicked wretch in the world might do, and did do as much as I, and yet the Lord never regarded them, I began to be exceedingly troubled, that ſuch wicked thoughts ſhould ariſe in my heart, imagining that it was juſt with the Lord, for theſe wicked thoughts, to blaſt all my deſires, which I really conceived he did.

Then conſidering, that the prayers and all the duties of the wicked are abomination, and things that his ſoul abhorred, and lying under the apprehenſion of my ſelf as one caſt off by God whom he never regards, having poured out my ſoul before him and begged a ſoft heart (and a renewed and chang-

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ed nature,) urging him often with that ſimilitude of a child coming to his father to begg bread, *Mat.*7.9,10,11. or rather in my apprehenſion finding my heart grow more hard and my affections more cold and lukewarm, I lay under another temptation from Sathan, that ſure I was but an hypocrite in all that I did, and therefore ſhould but heap up wrath againſt my ſelf, (as in *Job* 36. 13.) and this was ſet home upon my ſpirit upon ſeveral grounds, as

1. Becauſe as he told me I did not ſo much aim at the glory of God as at that happy eſtate which is to be enjoyed in heaven.

2. Becauſe I could not find my love working ſo ſtrongly towards God as towards my ſelf, deſiring to be freed from the torments of hell which I conceived to be intolerable; as alſo

3. Finding ſometimes a kind of ſecret deſire that ſome body might hear or know of my performances of duties, *&c.* Though I never durſt act in any meaſure ſo, as that it might be diſcerned, but alwayes ſtrove to my utmoſt ability to conceal what ever poſſibly I might, yet finding ſometimes ſome ſuch deſires of vain glory in my ſpirit, that though I did do it thus privately, yet if it could have been known and not by my means, I thought, I could

could be content, and this alſo lay as an heavy weight upon my ſpirit, to think that there ſhould ſuch wicked, vain, and ſinful thoughts and deſires be ſuggeſted to me, or for anytime, though never ſo ſmal, lodge within me, *Jer.* 4. 14. Which when I began to conſider ſadly of did but ſtill renew and increaſe my troubles and feares, being a diſcovery of the hypocriſy that was in my heart.

And for the moſt part of this my trouble I lay under ſuch a ſenſe of the wrath of God, that I thought that all I had, and enjoyed was curſed to me, often admiring that every bit of bread I eat did not choak me, or every creature did not put an end to my life, often fearing that the company I was in ſhould fare the worſe for me, in ſo much that if I went by water or the like, I ſtill conceived I might be an occaſion of drowning all thoſe that were with me.

Oh! how deſirous was my ſoul, at this time, of the help and counſel of my Godly wiſe friends, and Chriſtians, but through many and ſundry temptations ſtill deprived my ſelf of it, and of the benefit I might have gained by it, through my wicked ſilence in all companies, and loathneſs to impart my condition to any.

Sometimes my wicked corrupt heart would

would basely suggest to me, that I was not able to discourse or speak of any spiritual thing, and therefore I should but only thereby discover my own ignorance, and no wayes advantage my self, &c. Which when I was inabled still to consider better of, recollecting my thoughts, and calling them into question, as it were, then cometh the Divell, and tells me, that this did but note my hypocrisy; and farther, when I have been troubled with it, to think that I should give way to such wicked thoughts as these, then comes in Sathan again, on the other side, and tells me, that if I should put my self forward in any discourse, I should but thereby cause others to have a better opinion of me than indeed I deserved, and so deceive others and delude my own soul, and this latter temptation was that which indeed did oftenest prevail with me, being ever most of all prone to fear the delusions of my own heart, and so esteeming my condition to be better than it is.

This going on in this way of wicked silence made many of my Christian friends (I do really beleeve) not know what to think of me, but were, as it were, estranged from me, which I soon perceiving, it was a most heavy affliction to me, & such as (the searcher of hearts knows) lay very sadly upon my spi-

rit, which yet I could not, in any measure, make known to them, but between God and my own soul condoled this my miserable condition, then being to remove out of *London*, which was an exceeding trouble to me (to consider how we should by it be deprived of those means which we there might enjoy, although indeed neither my Father, Mother, or my self could enjoy our healths there.)

And removing into the Country about the year 1647. I found the ministery under which I then was exceeding dead and spiritless, then when I came home (me thought) I knew as much and no more, (to my edification in that condition I was in) than I did when I went; the subject which was then, and for a long time together treated on, was that Scripture, *Gen.*2.7. *The Lord breathed into man the breath of life, and man became a living soul.* The main scope of the minister being to shew, what the natural soul was that God had put into man, handling it (as I conceiv'd) more like a Philosopher than a Gospel-preacher, which notional things were not those wch could satisfie my soul, which wanted now some support from heaven, in this sad drooping condition I was in, but meeting with nothing suitable to my present estate, and being here cast in a place where I was deprived of

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all other means, I grew ſtill into a more ſad condition every day.

Then did I lye under a very ſad and ſtrange temptation, to neglect the ordinance of preaching, which was grounded upon the pretence, that I might improve my time at home to my more ſpiritual advantage, which temptation I often yeilded to, and when I had any opportunity, or ſeeming excuſe by reaſon of any ſmal bodily diſtemper, either the head-ach or the like, I ſtill took thoſe occaſions to ſtay at home, and ſo yeilded to the temptation, and thus I did often.

But when I came ſtill at night to a review of what I had done, and how I had ſpent my time in each of theſe dayes, as alſo what I had gained, I found it to be ſo little, through one temptation or other, that I now began to conceive and fear that it was only a temptation of the Divell to bring me out of love with the ordinances of God, whereupon the Lord alſo inabled me to begin to take a view of my own heart indeavouring to perſwade my ſelf that the fault was only in me, and that ſurely I was ſome way or other prejudiced againſt the man or his preaching, not looking, (as I ought) to the power of God which was able to bleſs that means to me that he had now caſt me under (contrary to

my desires) and that it was therefore just with God to let it be to me according to my unbeleef.

Whereupon I began again to examine my own heart, whether or no I had any kind of prejudice against the man, which I could never find nor charge my self withal (having always heard very good words of him from Godly people) only I could not find that the Lord was pleased to speak any word suitable to my condition by him, but rather to fill me with notions of natural things, and in a natural way, whereupon I turned my examination into prayer, beseeching the Lord that if there were any prejudice in my heart that lay hidden that I could not discern, that he would be pleased to root it out, and not let it hinder me from the blessing of his own ordinance, begging of him also that he would please to put some word into his mouth suitable to the estate of my soul, and give me an ear to hear and understand it, and so with some hope yet still mixed with fear, I continued to hear him still, and thus I did often times, still pressing it upon my self that it was my darkness, dulness and ignorance that was the hindrance, but finding, after all this, nothing suitable to my soul to answer the longing desires or satisfie the many doubtings

ings of it, I at the laſt tould my father how unprofitable his miniſtery was unto me, who alſo concluding & often ſaying the ſame, reſolved to ſeek out where the Lord ſhould direct us and be pleaſed to make it more profitable to us.

So we attended on the miniſtery elſewhere about the beginning of the year 1649. Where I received ſome ſatisfaction, but ſtill (upon examination) finding little profiting in my ſpirit (though I could not but acknowledg that the Lord was pleaſed ſometimes to ſpeak home to my condition) being not able to cloſe in a way of faith with what was delivered, I remained in a very ſad condition, yet continued waiting upon the Lord in that miniſtery above a year, and then returned into the Country, being much ſolicited thereunto, where I found the former Miniſter upon a more practical ſubject, I continuing ſtil in trouble of ſpirit, as concluding now the fault to be in my ſelf; becauſe when I enjoyed ſuch means as I could no wayes except againſt, yet I found very little profit or benefit by it, when I came ſeriouſly to examine my ſelf; all which added much to my inward trouble, but in all this ſpace of time (for four or five years laſt paſt) was I exceedingly toſſed to and fro, and continually peſtred

with divers and sundry temptations, both from the Divel and my own wicked heart; to instance in some;

I was often tempted to very hiddeous and blasphemous thoughts, as to think that there was no God, and which temptations were allwayes suited to that matter which, at the present, my thoughts were working upon, wherein indeed it appeared to be a meer plot of Sathan that subtile enemie of my poor soul, as for instance:

Sometimes when in the bitterness of my trouble and fears I had made any appeal to God concerning the desires of my soul, or had put up any short ejaculation to him, or had been meditating of any of his attributes, or the like, then comes in such a temptation as this, Why who dost thou pray unto? dost thou think there is any such thing as a God that thou appealest to? did'st thou ever find any answer from him? with much more in this sort, and when any Scripture hath been brought to my thoughts, that might afford me any comfort, or that I had been examining my heart from any Scripture, or the like, then (an hundred to one) but I should have one temptation or other darted into my soul, to question the truth of it (after this manner) how can it be the word of God more than

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any other writings? and how ſhall I know them to be ſo? and which of them are ſo, and which not; it being ſo many hundred years a go written, and having gone through ſo many hands, and all writers in ancient times diſagreeing about it? *&c.*

And when my thoughts have been ſet or fixed to meditate of that everlaſting condition after this ſinfull life is ended, or endeavouring to attain ſome aſſurance of an happy eſtate in the life to come, then comes in a temptation, that it is impoſſible that ever there ſhall be any reſurrection of the dead, with many carnal argumenrs to back it.

But theſe temptations being ſo hideous & deteſtable even by the light of nature (ſome of them) I durſt not parly long with them, but endeavoured ſtill to deteſt and abhorre them, and to raiſe the beſt arguments againſt them which I could, and in my daily courſe of reading the word, to gather out all thoſe Scriptures that I could obſerve to make againſt any of thoſe temptations, and ſo to anſwer them, but ſometimes the more I reaſoned againſt them, and endeavoured to argue it out in my own thoughts, the more they would prevail, which when (after ſome time) I was inabled to perceive, I durſt no longer parly with them, but my only refuge was to

throw my ſelf before the Lord, and there to tell him what a ſad condition I was in, and how Sathan did continually thus torment me and throw ſuch things continually into my ſoul, which he knew, (who knows all hearts) was the burden of my ſoul, and that which I would gladly be rid off, deſiring him that I might be acquainted why it was thus with me, that he did looſe Sathan upon me, as alſo that he would pleaſe to give me more power to reſiſt theſe his fiery darts; divers other temptations was I alſo troubled withal, as

I was then tempted to beleeve that it muſt needs be impoſſible for any one in this life, to be aſſured of their ſalvation.

But when I began to conſider, how many of Gods people, who I could not but beleeve by their walkings, did enjoy much of this aſſurance and communion with God, then did this temptation in ſome meaſure, vaniſh; and another ariſe in the roome of it, that ſure, it was impoſſible that ever I ſhould attain to any ſuch aſſurance, and that therefore I was none of his children;

Which when I had ſought the Lord about, and alſo indeavored to attain unto by ſearching the Scriptures, and comparing my heart with them, *&c.* Then would this temptation alſo ariſe upon the neck of the other;

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That I ought not to ſeek or labour too much to attain aſſurance, for ſurely the Lord did not ſee it good for me, for ſhould the Lord give it me I ſhould undoubtedly be ſo lifted up, and ſo filled with pride of ſpirit that I ſhould not be able to contain my ſelf, but ſhould much diſhonour the Lord by it.

Theſe, with many ſuch like temptations, was I toſſed up & down withal, untill my ſpirit was even overwhelmed within me, having no other refuge but only to tell the Lord, and bemone my condition to him who, as yet, ſeemed only to turne the deaf ear to me and to cover all my prayers with a cloud.

Yet, in all this time of my trouble and temptation, was the Lord pleaſed in a ſecret manner to ſupport my ſpirit, and keep it from utter deſpair, and giving up ſo as to be wholly of Sathans mind, for though my fears and troubles were great and indeed unutterable, yet did the Lord ſo ſecretly ſupport me, that I do not know that ever he ſuffered me peremptorily to conclude, that I ſhould certainly periſh, as Sathan continually ſuggeſted to me, though I ſtill feared it, which fears were ſo great that they came well nigh unto deſpair, which notwithſtanding the Lord inabled me (though in a poor, weak and low

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meaſure) yet to follow him ſtill, often telling him, that if I did periſh; my deſire was to periſh coming towards him, following of him, and begging mercy from him.

Then, (in the year 1650. *June* the 28) was the Lord pleaſed to lay a very ſad and heavy affliction upon me, in taking from me my dear and precious Father, who was the chief comfort of my natural life, and this the Lord was pleaſed to do it in ſo ſad and ſo ſuddain a manner, which made it take the deeper impreſſion upon my ſpirit, and indeed adde much to my inward as well as my outward trouble, being alſo accompanied with many ſad temptations and ſuggeſtions; to inſtance in one or two;

It was ſtrongly ſuggeſted to me, that the Lord had done this meerly in juſt judgement to manifeſt his diſpleaſure againſt me, and ſhew me that he was ſo farre from hearing my prayers (wherein I did often much beg his life of the Lord) that now he would not only take him from me, but even in this ſad ſevere manner, not once permitting him to ſpeake to me, or me with him, which was alſo further aggravated with theſe thoughts, that it was the more juſt with the Lord, thus to deal with me becauſe I had not given him due praiſe for ſuch a mercy as I had in ſo

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long enjoying him, nor yet had made that uſe of his fatherly counſel and advice, in this time of my doubts and feares, as I might have done.

Thus being toſſed to and fro, and as it were in a wilderneſs in my own thoughts, to think what the Lord meant by this ſad diſpenſation or would have me take notice of, at the laſt deſiring to ſatisfie my ſelf that it was an affliction of which all are partakers, and that to be without afflictions is not a condition of Sonſhip, and alſo conſidering, that it was no other for the matter than what I had for many years both expected and feared, and indeed a wonder (all things being rightly weighed) that I ſhould enjoy him ſo long as through mercy I did.

Thus after ſome time of ſtubborn rebellion againſt God, in not ſubmitting quietly to his will, the Lord was pleaſed to enable me at the laſt to begin to bethink my ſelf, what that evill might be in me which the Lord had now ſtruck at, and would me have ſenſible of by this his dealing with me.

And, upon examination, finding nothing wherein I could more charge my ſelf than in immoderate affection to him, and ſo putting him in ſtead of God, I did at laſt (though with much repulſe in my wicked ſpirit) acknowledg

ledg it before the Lord, and begg of him that he would ſhew me, more and more, what his mind and meaning was in this ſo heavy a ſtroke, and that as he had now by his own immediate hand, brought me within the letter of the promiſe (being now fatherleſs) that he would alſo make it good to me in revealing himſelf to be a father to me in Jeſus Chriſt.

And thus I continued, ſometime toſſed to and fro with divers and ſundry temptations, having none to ſpeak a word of comfort to me in this my diſtreſs (I making none acquainted with this my condition but in this thing wholly yeilded to Sathan to keep all to my ſelf,) having no eaſe nor vent for my ſpirit but only when I was in any meaſure enabled to pour out my ſoul before the Lord, in which my ſpirit was alſo oftentimes much bound up, though ſometimes again inlarged.

Then, about 2 or 3 moneths after, being towards the end of *September* 1650. was the Lord pleaſed to caſt my Mother, as alſo my ſelf, both at one time, upon our bed of ſickneſs, viſiting us with very ſtrong feavers, which being towards Winter brought us very low, which meeting with the inward trouble of my ſpirit lay very ſadly upon me.

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At which time, in the midſt of all my weakneſs, I was brought to this reſolution in my own thoughts, being toſſed up and down in my ſpirit as well as in my body, ſo that now I did no longer deſire any continuance of this narural liſe of mine, nor yet promiſe the Lord any amendment of life, as I had formerly done in all my other ſickneſſes, though I could never make good any of theſe promiſes, vowes, or covenants, by me ſo made; hereupon, I conſidered (though with much trouble of ſpirit) that I had found by ſad and often experience, that if I ſhould live never ſo long, I ſhould live never the better, nor gain any more aſſurance of my ſalvation and well-being, therefore the deſire of life was now wholly taken from me, the Lord enabling me at the laſt to take up ſuch thoughts as theſe, that from the bottom of my heart I did and had for a long time deſired to fear and ſerve the Lord, and that thoſe many failings which accompanied all my obedience were the burthen of my life, and that if the Lord would have been pleaſed to have given me more freedome of ſpirit, and ſet my ſoul more at liberty to have walked after his will, it would have been as a heaven upon earth to me; but contrarily, I ſaw, I was ſtill preſſed under with a body of death,

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by reaſon of which I did nothing but offend night and day, and that the longer I lived I did but aggravate my ſin and condemnation, I did therefore deſire power to caſt my ſelf and the whole weight of my ſalvation upon Jeſus Chriſt, and although I could not confidently beleeve, that the Lord would be good to me, yet I ſaw that there was no ſalvation any where elſe, and therefore did deſire to relye wholly upon him, acknowledging that I deſerved nothing but hell, and that, if ever he beſtowed any thing elſe upon me, it was infinite unſpeakable mercy.

Thus I continued for many dayes often longing for the time of my diſſolution (wherein I ſhould ſin and diſhonour God no more) vvhich both my ſelf and others about me thought not to be farre off, yet vvas the Lord pleaſed, after ſome fevv vveaks, in ſome meaſure to raiſe up my vveak body vvhich vvas nigh unto the duſt, and after ſome time to go on by degrees perfecting of my health, all vvhich time being accompanied vvith many a ſad thought, my trouble ſtill increaſing as faſt as my bodily health, at the laſt the Lord vvas pleaſed to turn my thoughts upon thoſe expreſſions of *David* in *Pſal.*42.5,11. Wherein he calls his ſoul to accompt, ſaying, *Why art thou caſt down O my*

ſoul,

ſoul, and why art thou diſquieted within me? hope thou in God. The Lord ſetting this home with much power upon my ſpirit at this time, (having been all the vvinter deprived of the enjoying of any publick means) the Lord (I ſay) ſetting this Scripture ſo home upon my ſpirit, I began at laſt to reaſon thus vvith my ſelf, and to demand of my ſoul the reaſon of this my trouble; the Lord being pleaſed alſo to put me upon the veiw of ſome Sermons of Mr. *Marſhalls* and others vvhich I had formerly heard, ſome expreſſions in them being brought to my mind, vvherein I found ſeveral anſwers to many things, vvhich I alleaged as the ground of my trouble, I vvas alſo by the Lord I hope put upon a review of that little book called the *Marrow of modern Divinity* (vvhich I had formerly read vvith much trembling) vvith a ſecret perſvvaſion in my heart that thoſe vvere real truths, though formerly I neither could nor durſt fully cloſe vvith them, vvhich two means did through the bleſſing of God at the preſent ſomewhat ſettle and quiet my turmoiled ſpirit.

Then in the beginning of the year 1651. going into the Country and ſtaying about a moneth vvithin 4 or 5 miles vvhere Mr. *Stevens* exerciſeth, having heard of him, I had

had a great desire to hear him, which also I did 3 or 4 times, with much content; he being one of those times upon Gal. 3. 8. *The Scripture foreseeing that God would justifie the heathen through faith, &c.* Where he shewed us fully that God did not justifie the righteous but even heathens, ungodly men, which word added somewhat to my comfort, only I could not say I had faith, and this stumbled me again.

Then coming to *Colecheſter* and resting only one Lords day there I heard Mr. *Archer*, who, by the providence of God, was then upon that Scripture in *Joh.* 16. 8. Where the Lord promiseth *to send the spirit & that it should convince the world of sinne, and of righteousnes*, where he fully shewed, that it was the office of the spirit to convince humble sinners of an all-sufficient righteousnes in Jesus Christ, thereupon stil labouring to take men off from all dependence upon their own righteousnes or any thing in them or done by them, which I now found I had been very guilty of, telling us also that all those duties, graces or qualifications, that we so rested upon, were not the righteousnes of Christ, *&c.* therefore too scant and narrow to cover any soul, at which time I must needs say (I do really beleeve) that the Lord was pleased

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to ſtrike the firſt and great blow to dependence on my own actings; although I had yet much confuſion and trouble in my ſpirit concerning this thing, being yet very dark in the underſtanding of it.

But in this ſhort time of my being in the Country, the Lord having (in ſome meaſure) thus begun, as it were, to ſpeak a word of comfort to my poor ſoul, I was ſtrangly in my own thoughts, (I hope by the ſpirit of the Lord) put upon the deſires of communion with the people of God according to the Goſpel, and ſo upon the ſearch of the Scripture according to my poor meaſure, to that end, accompanied with the experience I formerly had of that way called the Presbytery, which I was now very much unſatisfied in, which diſſatisfaction was at the preſent only grounded upon the practice of them who walk in that way (finding them generally ſo full of wrath, bitterneſs, clamors and evill ſpeaking even of Brethren, which I conceived not to be a Goſpel-frame of ſpirit,) compared with thoſe who practiſe the contrary which was much ſet upon my ſpirit to be more ſweet, humble and Chriſtian like, as alſo a way for more growth and eſtabliſhment, being more full of love, (which the Goſpel is ſo full of) and watch-

ing over one another, *&c.* Which I now saw I stood in great need of and therefore much desired, finding my spirit then much drawn out to seek the Lords direction in it, beseeching him more and more to clear up to me in what way of worship I might most honour him and meet with and enjoy most of him, as also when and where I might so joyn, begging of him also with much and earnest desire to fit me for it.

Then coming home again my trouble renewed, to think how my lot was cast in such a place where I had little society that I could reap any benefit from, and under his ministery which I continually found very unprofitable to me, at last, making this known to a friend how dissatisfied I was to hear him, she advised me to go hear Mr. *Knight*, which accordingly I did, about *Midsummer* 1651. who (through the assistance of God) did fully lay open the free and abundant grace of God to poor creatures, who see their lost and undone condition out of Christ: through whose ministery the Lord was pleased to go on to convince me yet farther and more fully of my great unbeleef and deafness to Jesus Christ, which had wrought so many sad troubles upon my spirit, being convinced of which I would gladly have closed with Jesus

Christ,

Christ, and relyed upon him, having nothing to say against it but only my own wretchedness, which being so often and fully by him answered I had at last nothing to say, but only that I was so over-power'd with unbeleefe, that though I would have closed with Jesus Christ, gladly and with all my soul, yet I neither durst nor could do it (as I then thought.)

Then having heard of the meeting at Mr. *Knights* house, we went thither towards the end of *Aug.* 1651. being about a week before the fight at *Worcester*, at which time they applyed themselves much to speak to the present condition of the Nation and the godly in it, but after some time frequenting this meeting and finding much refreshment and satisfaction from it, (about a moneth or two at the most after) the Lord was pleased to draw out my spirit exceedingly to spread my condition before the Lord, and also crave the prayers of his people in that meeting in the behalf of my troubled soul, and accordingly,(though with much repulse in my self) I wrote a paper, wherein I did acknowledg before the Lord that having been convinced of my wretched condition I did thereupon labour and strive to walk more close with the Lord, *&c.* Which being no wayes able

to accompliſh, I durſt not believe or go to God as a father, but being in ſome meaſure convinced that I was all this while out of the way, (not being yet thoroughly convinced of the righteouſneſſe of Chriſt, but going about too much to eſtabliſh my own righteouſneſs,) I did then deſire their prayers, that the Lord would be pleaſed to reveal more of his mind and will in Jeſus Chriſt to my ſoul, and enable me to deny my ſelf and rely wholly upon him, and having a fit opportunity of privacy, coming there before any other company, I laid it down upon the table, and it pleaſed the Lord ſo to order it, Mr. *Knight* being abſent, Mr. *Barker* came in that day, who was altogether unknown to me, who taking a view of this paper among others did mention it before the Lord, both in the entrance as alſo in the cloſe of that dayes ſervice, the Lord putting into his heart and mouth a very ſeaſonable word to my poor ſoul, which was then ſpoken from 2 *Pet.* 2. 3, 4, 5. *If ſo be that you have taſted that the Lord is gracious to whom coming as living ſtone, diſſallowed indeed of men but choſen of God and precious*, &c. From which Scripture and what the Lord was pleaſed by him at that time to communicate from it, did my ſoul receive very much refreſhment and ſatisfaction.

Then

Then did the Lord alſo direct the ſpirits of thoſe that carried on that meeting to treat much about temptations, from which there was many ſeaſonable uſeful truths ſet home upon my heart, finding by this diſcourſe that Scripture in 1 *Cor.*10.13. plainly made good to my poor ſoul, *that no temptation had taken me but ſuch as I now ſaw was common to others*, that I durſt not think but to be the people of God, now hearing them complain of the ſame things which together with the refreſhments and ſupporting conſiderations under each of theſe, which were held out to us, was my poor drooping ſpirit mightily ſupported.

After this it pleaſed the Lord alſo to direct them in this meeting to treat about that great grace of faith, and ſo afterwards to anſwer many doubts and fears that lay upon many ſouls, from all vvhich (being too large here to relate) my ſoul received very much refreſhing, being in the cloſe of that ſervice put again upon it, by the ſpirit of the Lord through theſe his ſervants, to put the queſtion to my ſoul at every turn, doubt, vvhence comeſt thou, or vvherefore doſt thou doubt, and, truely, the Lord having ſpoken ſo much to my ſoul by all theſe means and inſtruments formerly mentioned, that the ſtrength of my doubts and feares began ſo to ſcatter,

that I could give very little account of the cauſe or ground of them, being alſo now convinced in ſome meaſure that I did by theſe doubts, feares, jealouſies, and hard thoughts of God, much provoke and diſhonour him, ſo that though formerly I thought it as it were a virtue in me to be doubting and queſtioning my eſtate, I came now, in ſome meaſure, through grace, to ſee that it was a heynous ſin, and therefore to endeavour, ſtrive and pray, and do all I could againſt them.

Yet did often I lye under many ſad apprehenſions ariſing hence, being convinc'd by the word in reading in one of Mr. *Burrows* books, that there is no worſhip acceptable to God but that which is tendered up to him as a father and the father of our Lord Jeſus Chriſt, now I not finding my ſelf able at that time to look upon God, or look up to him under this relation of a father, only looking upon him as a gracious, merciful, and yet withall a juſt ſevere God, this was a great trouble to my ſpirit, then did the Lord, by the miniſtery of his word diſpenſed by Mr. *Knight* at the Chappel at *Hammerſmith*, put me upon the ſerious thoughts of that Scripture in *Jer.* 3. 1, 4, 12, 13, 14, 15, 19. verſ. Which at that times took much upon my heart

heart in this particular, having no power to gainſay the duty required in it, the Lord being pleaſed, by the miniſtery of his word diſpenſed by Mr. *Knight*, and ſometimes ſome others, to come in, further carrying on this work that he had thus begun in my ſoul, enabling me daily more and more to grow up towards a more full aſſurance and confident rouling upon and giving up my whole ſoul to Jeſus Chriſt; giving me bodily to ſee more and more my own emptineſs, & nothingneſs, & the continual need I ſtood in of him, without whom I now ſaw that I was nothing, had nothing, and could have nothing but only ſin, as alſo that fullneſs that is in him, together with a readineſs to give forth and communicate out of it to poor creatures, who ſee the need they have of it, and come to him for it, which I now deſired above all things ſtrength to do, and that I might go wholy out of my ſelf, and come to him for life; then hearing that Mr. *Knight*, and ſome few chriſtians more were about gathering into a communion together, I was much rejoyced in ſpirit at it ſuppoſing that, happily, the Lord might pleaſe to make it a mercy to me, if I could but ſee him clearing up my way, and opening a door for me to joyn with them, which work ſeeming for

a time to go on in their desires and intentions, yet there was much fear arose in my spirit concerning it, how I should be enabled to make out my condition so as that I might be approved of, being full of ebbings and flowings, sometimes hoping a little, and sometimes again full of fears.

Thus being at a great stand in my self not knowing what to do, but often seeking the Lord concerning it, who was pleased at last to enable me to take up this resolution, that (through his grace assisting of me) I would put it upon the trial, relying upon him to enable me to make out what himself had wrought in my soul, though in much weakness, yet I hoped in truth, and this I was the more willing unto, that Scripture or rule of the Apostle being then much set upon the heart in the 1 *Pet.* 3. 15. *Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear*; and though I was very sensible of my own disability hereunto, yet rather than to deprive my self of such a benefit I was enabled in some measure to submit, yet not without many fears and that strong ones too, that I should not be accepted of; the Lord now enabling me to take up these thoughts, that I would, through his assistance,

aſſiſtance, do my duty and offer my ſelf, and if the Lord ſhould ſo order the ſpirits of his people to deny me, I did deſire to ſee his mind, and to expect ſtrength from him to ſubmit to his will, manifeſted through it, acknowledging it no more nor ſo much as I had deſerved, conſidering with all that my deſire was chiefly, and in the firſt place, to approve my ſelf to the Lord, and (if he ſaw it good) to his people alſo, but if otherwiſe my deſire was, (though I knew not how I ſhould be enabled to do it) yet, however, to wait upon the Lord, and follow him ſtill untill he ſhould ſee good to make out a way for me; then was there a day kept to ſeek the Lord on the behalf of Mrs. *Arnal*, which, by providence, I heard of, and had a deſire to be at, which accordingly I did, at which time my ſpirit was much ſtirred up to crave the prayers of the people of God, that the Lord would be pleaſed to pardon all the unbeleeving workings of my corrupt heart, and thoſe hard thoughts I had had of God, and that he would pleaſe to give in ſuch clear viſions of himſelf, as might mightily increaſe my faith, which deſires of mine were ſpread before the Lord that day.

But having received, at this time ſome

little

little refreſhings from thoſe inſtructions the Lord was pleaſed then to communicate by Mr. *Knight*, from *Heb.* 12.5-13. From which Scripture I was alſo convinced that in moſt of the chaſtiſements the Lord had ſeen meet to lay me under, I had either deſpiſed his chaſtiſements, or elſe fainted under them, the Lord (I ſay) having this day broke in thus upon my heart by his ſpirit, through his word, the Divell ſoon begins again with me, taking this opportunity, I having ſet my ſelf and endeavoured to lay my heart to the word, and ſee what comfortable grounds I could take up, that the Lord had indeed afflicted me in mercy, *&c.* The Divell now begins to indeavour to puffe up my ſpirit with a conceipt, that I was able to ſpeak more in this kind than many others, who were at that time alſo by him preſented; but through mercy, this did not paſſe many days before the Lord ſadly ſhewed me my folly and weakneſs herein, for a little while after there was an other day kept, to which meeting I went, and, truely, after I came there, the Lord ſet home theſe wicked thoughts together with ſeverall other things which wrought ſo upon my ſpirit, that my heart was even overwhelmed within me, in ſo much that I could not keep it to my ſelf,

but

but was constrained to discover it by my carriage, which Mr. *Knight* taking notice of spake to me after the exercise; at which time I was so farre from that ability, that Sathan possessed me with thoughts of, that I was not able in any measure to speak my heart to him, but was, as it were, one whom the Lord had given up to a dumb spirit, and though those three words, which was all that I could then speak were, (through a meer mistake) sadly mis-construed by him, yet had I not power to speak one word to clear my meaning, supposing it might possibly be that the Lord had something to speak to me, even through that mistake; there was also this day a word set home very much on my heart, from something Mr. *Milborn* noted to us which also added much to my sadness; and it was this, that I had prayed, and prayed again and again, but when I had done I never looked after the returns of them, having never yet any experience made out to me, that I durst acknowledge this or that to be a return of my prayer, nay though the Lord had given in a mercy that I had begged of him, I was still, for many years, tempted to beleeve that it had been so, though I had not prayed, and so it was not given in as an answer to prayer, which

which did much eat out the ſweetneſs of thoſe mercies which I did enjoy; in ſo much, that (me thinks) I do now even ſtand and admire, what it was that did at that time ſupport my ſpirit, & carry me on in a continued ſeeking of God, being not able, then to record an anſwer of prayer at all that I can bring to mind.

However the Lord had been pleaſed before this time to give me many gracious anſwers to my poor deſires, yet were mine eyes withheld from ſeeing them to be ſo, and taking the comfort thereof, untill a long after, yea ſometimes ſome years after ſome of them were given in, which yet afterwards the Lord was pleaſed to make out unto me, even before the writing hereof.

But after all this the Lord, by the acts of his providence, ſeemed much to croſſe theſe hopes and deſires of his people, in joyning in fellowſhip together, which when I heard of, it was a great trouble to me, who greatly deſired the accompliſhment of it, ſometimes thinking that it might be even for my ſake alone that the Lord had done it.

Other times being tempted to think, that if it had been the Lords acting to work up my ſpirit to that pitch that I thought I found it wrought up unto, then he would alſo have gone

gone on to have perfected my desires, but being again inabled on the other side to reason thus with my self, that it is my duty to wait patiently upon the Lord and submit to him, as well for the time as for the matter, I indeavoured (the Lord assisting me) to quiet my spirit with such thoughts as these, that the Lord might delay it in much mercy, that so I might be the more fit for it, when he shall please to accomplish it, apprehending that surely he saw me not yet fit for such a mercy, then did I again turn to the Lord, and thus desire to submit to him, begging of him to fit me for such a mercy, and if he saw it good to afford me the mercy here, if not, that he would direct me where to joyn that might be more for his glory and my soules good.

Thus was the Lord pleased to go on well nigh a quarter of a year, still coming in with more light and discoveries of his love to my soul, and clearing up to me more and more that work which he had begun through his rich and free grace in my Lord Jesus, in whom I did now desire only and alone to be found, and not in any of my own righteousnesses, who had now inabled me to see, to be very lothsome, and abominable, though formerly I had too much doted upon them.

Then

Then in the third moneth in the year 1652. Mr. *Knight* being gone into the North, the Lord was pleaſed by a meer providence (as I deſire to look upon it, not knowing, as yet, but that I may alſo ſay as a return of many of my former poor deſires) to ſend Mr. *Rogers* to the meeting at Mr. *Knights* houſe, having preached one Lords day before at the Chappel at *Hammerſmith*, which occaſioned very ſtrong and earneſt deſires in me to hear him again, which now I did the Lord directing him this time to ſpeak unto us concerning Church diſcipline, which I was yet very dark in, which the Lord inabled him to give me very much and great ſatisfaction, which otherwiſe I have cauſe to fear I might more inconſiderately have ruſhed upon.

Thus was the Lord pleaſed (I hope in anſwer to my poor deſires) yet farther to clear up this way of his to me, proving it clearly to be the way of the Goſpel and that which every one ought to be fully ſatisfied in before they enter upon.

This being now more cleared unto me, my deſires and longings after the enjoyment of God in this Sion, grew more ſtrong and earneſt, I continually mentioning it before the Lord.

After this really I cannot tell but that I ſhould

ſhould rob the Lord of his glory in this particular, if I ſhould not alſo acknowledg him further by my poor experience to be a God hearing prayer, for I found him now alſo (as I hope I may to his glory ſpeak) coming in very much as it were fitting me for this mercy, by giving in (out of his own free grace to his poor unworthy creature) yet, a more full and clear ſight of his work upon my ſoul; and ſo of my intereſt in him, by means whereof I might now the more comfortably offer up my ſelf into the communion of his people, without a ſight of which, I ſhould hardly, I think, have preſumed to have done, which work of his the Lord was pleaſed to help on by ſeveral of his Servants in Mr. *Knights* abſence, as Mr. *Sidrach Simpſon* and Mr. *Rogers*, whom he was pleaſed to make inſtrumental for my ſouls advantage and comfort at this time, which the Lord thus carried on untill it was towards the end of the ſeventh moneth commonly called *September* in this year 1652. at which time Mr. *Knight* being returned home and removing to *Fulham*, where the Lord opened a door for his people to joyn in communion together according to the Goſpel, the Lord now offering me this opportunity which I had ſo much longed for, and his ſervant Mr. *Knight*

to

to whom I had formerly by an other friend intimated my desires, he I say acquainted me with it I durst not rashly deny to joyn with them, but what fears and tremblings there were upon my spirit at this time is known only to the Lord, for indeed I am not able to express it, in which trouble my refuge as formerly was only to go to the Lord, beseeching and earnestly importuning him now to appear and give in direction to his poor creature, who was now in such a straight as that she knew not what to do.

But (so farre as I know my own heart) leaning alone upon the Lord and waiting for his direction, I went to the place appointed to meet in, not knowing what I should do in it, taking little or no rest all the night before, but coming there next morning and being still much oppressed in spirit; in the turning of an eye as it were, I can not express how or which way my spirit was on a suddain wrought over to give my consent, and so to joyn with them.

They being (as they conceived) well satisfied in the long knowledg they had had of each other, and their frequent converses together, some whereof were in order to this very work, which having been much desired by those few persons that then joyned

and,

and they ſo long interrupted, and having put up many petitions to the throne of grace concerning it; Mr. *Barker* being then preſent and carrying the intended work by prayer and counſel, we joyned together in the fellowſhip of the Goſpel. But this work was not performed in ſo ſolemn a manner as I (for my part) could have deſired, both in ſetting more time a part to ſeek the Lord together in it, and to have indeavoured to have given more full ſatisfaction to each other, of the work of God in each others hearts, which lay as a burthen upon my ſpirit which I often bewailed before the Lord, and alſo moved it to ſome of our friends that we might yet meet and ſet a part a day to this end, which was not thought meet at that time; upon which I beſought the Lord it might be no hindrance to his appearance amongſt us, for my ſpirit was oppreſt with fears of Gods not appearing in the midſt of us, which fears were at the preſent heightned from the mighty rage of Sathan, in the ſpirits of many, yea of ſome good men at this our firſt entrance into communion, laying many harſh cenſures upon us, which ſtill put me upon a more narrow ſearch into my own heart.

Thus ſeeing the rage of ſome againſt us to

be very great, and trembling in my ſelf to think leſt we by our miſcarriage might give them ſome ground to ſpeak evill of us, it wrought a great ſadneſs upon my ſpirit, fearing leſt we might be an occaſion of darkning his glory to the World, which cauſed me often to pour out my ſoul to the Lord beſeeching him that if he had any delight in us, he would be pleaſed to afford us his preſence.

But in the very depth of theſe fears did the Lord, by a meer providence, as I was opening Mr. *Burroughs*'s book, caſt my eye unexpectedly upon the 13 p. of the right manner of drawing nigh to God in worſhip, where I found this note, that the beginnings of things of high concernment do meet ſometimes with great difficulties and interruptions; which he gives ſome inſtances of, and ſo adviſeth us not to be offended though we ſhould have ſome ſad accidents to fall out, at the beginning of great things; for (ſaith he) notwithſtanding this God may yet proſper it afterwards; the ſerious conſideration whereof did at the preſent a little refreſh my ſpirit, and ſupport it with a deſire to wait to ſee what the Lord would pleaſe to bring out of it.

Thus having, for about 3 moneths ſpace, enjoyed

enjoyed the ordinances and the ſociety of his ſervants, and thereupon beginning to examine my own heart, what fruit or benefit I had found by them, it lay ſomewhat ſadly upon my ſpirit, for being able to diſcern very little, then was the Lord pleaſed by a letter from Mr. *Rogers* to hand out ſomething which for the preſent did a little ſupport and cheer my ſpirit, therein putting me upon the conſideration of this truth, that a Chriſtian growth is not at all times ſenſible, neither doth the Lord ſee it meet they ſhould alwayes grow in one kind, but that they grow in all parts as well in humility and ſelf abaſement, and in the ſight of our own weakneſs, barrenneſs, and unprofitableneſs, *&c.* which is as true a growth as that of faith though not alwayes ſo viſible.

Yet ſome trouble ſtill lying upon my ſpirit, wanting a full and clear ſight of my intereſt in Chriſt, which as yet I had only ſome good hopes of, but no ſuch ſettled aſſurance, but that I was often tottering backward and forward, the Lord having formally and continually, through the miniſtery of his word diſpenſed often by Mr. *Knight* and very powerfully to that end, and ſometimes alſo by Mr. *Simpſon*, by both which the Lord was pleaſed ſtrongly to convince me of the

diſhonour that I had brought him by my unbeleef, which was now the great burthen of my ſoul, but finding much weakneſs of faith in me, and an inability to roul ſo fully upon God and give glory to him by beleeving and taking him upon his word, *&c.* often fearing that ſinne and Sathan would yet prevail over me.

But the Lord was pleaſed, about the 10 moneth 1652. to draw out my heart exceedingly to beg of him a large meaſure of faith, even that I might be enabled to honour him, as much by beleeving as ever I had diſhonoured him through unbeleef, but this ſame month I had this wicked thought or temptation thrown with mighty force into my ſpirit (to beat me off from that pitch of faith which I then found my ſpirit breathing after) *viz.* that where the Lord gives ſuch great ſtrength of faith, or any other grace, he gives alſo as great trials, and that therefore if I had the one I muſt expect the other alſo, and ſo ſhould not only be a means to pull down ſorrows, afflictions and trialls upon my own head, but alſo in lying under them, and ſo ſadly diſhonour God, as now I do, which at the preſent did ſomewhat take of the edge of my affections, and weaken my former deſires, untill the Lord was pleaſed

pleaſed to diſcover to me, that it was a meer temptation (whether from Sathan or my own heart, my deceitful, but ſubtle enemies) to skare me with ſuch fears; which temptation the Lord was pleaſed to enable me to overcome, (with grief that I ſhould in the leaſt parly with it) and again to renew my former deſires, and withal to beg his continual preſence with me in all whatever trialls and conditions he ſhould bring me under, that he would keep me from diſhonouring him under them, and manifeſt himſelf to me through them, and then to do with me as ſeemeth him good.

A few dayes after, as I was one Evening writing a letter unto a dear kinſwoman of mine, who at that time lay under ſome ſad diſpenſation from the Lord, whereupon I took occaſion to urge that promiſe upon her in *Rom.* 8. 28. *And we know that all things work together for good to them that love God*, &c. which, whiles I was indeavouring to preſſe upon her the Lord was pleaſed to cauſe it to fall with mighty power upon my heart, which was ſet home upon my ſpirit not only as that which I ſhould reſt upon and expect the performance of, but as that which I had had much experience, through all the dealings of God with me, to have been continually

nually made good, ſo that the experience which the Lord had given me of his dealings with my ſoul for many years (in all the afflictions and exerciſes I had lyen under, whether in body, or mind, in loſs of relations, or comforts, *&c.* yea the very withholding the light of Gods face, which is life it ſelf) did teſtifie to the truth of this word, having been all of them by the Lord brought and wrought about for my good, the Lord enabling me to cleave the cloſer to himſelf and take the faſter hold of him, from the conſideration of all which, there fell this farther hint, with ſome weight upon my ſpirit, that it ſhould alſo be even ſo with me, in reſpect of thoſe corruptions that I was ſtill peſtred with and groaned under.

But there being yet (eſpecially at ſome times) many confuſed fears upon my ſpirit which I could give very little reaſon for, upon the ſecond day of the eleventh moneth 1652. being the firſt day of the week, the Lord was pleaſed yet further to appear with a very ſeaſonable word to my ſoul, vvhich did much refreſh it; it vvas thus, Mr. *Knight* being in the afternoone (in his miniſtery at *Fulham*) upon that Scri-

Scripture in *Heb.* 2. 1, 2, 3. ſtirring us up to hearken diligently to Jeſus Chriſt, and not to let any of his words at any timeſlip out of our hearts, whence alſo he took occaſion to comfort the people of God upon this accompt, that Chriſt ſhould think their eares worthy of hearing his voice, & that he ſhould not always ſend his meſſengers, nor make uſe of inſtruments, but ſhould often rather as it were chuſe to ſpeak himſel; at which words the Lord was pleaſed to touch my heart, and to make it ſweetly to melt before him, with joy to think that Chriſt ſhould thus ſpeak to my ſoul, as I now ſaw he had done by him 2 years before, vvho vvhen he had viſited me vvith that ſore loſs of my dear parent, and caſt me and my Mother both upon our ſick beds, neither of us being able to ſpeak to each other, yea when no friend or creature, either could, or did indeavour to ſpeak a vvord of comfort to my poor ſoul, which vvas in a moſt ſad condition for vvant of a clear ſight of God under all theſe diſpenſations of his towards me, vvho having, as it vvere, by his own hand (as I now really beleeve he did) ſhut up and ſtop'd all other mouths, yet that now the Lord Jeſus ſhould chooſe to ſpeak himſelf, as I found he had done in ſome meaſure, ſupporting my ſpirit,

vvhich vvas ready to ſinck and give up under the heavy burthen it lay, both of the ſenſe of guilt and wrath, all vvhich being put together, Oh! hovv did the ſight of his love both melt and chear my heart?

Then did the Lord alſo, the next day, being the ſecond day of the ſame vveek, bring to my mind and thoughts thoſe vvords that are recorded of *Job*, in *Job* 9. 11. vvhich after I had pauſed a little upon, contrary to my intention or thoughts, I vvent on ſtill reading though but in a briefe quick vvay (being ſtraightned of time for it vvas late in the Evening) but I took a view of the vvhole book of *Job*, untill I came to the end of it, and the thing in general that vvas hinted to me, and fell upon my ſpirit from the whole vvas this, that none of al *Jobs* friends vvho indeavored to ſpeak to him could neither hint out a vvord of comfort, or of conviction, to him in this ſad eſtate, none of all their vvords taking hold at all upon his ſpirit, untill God himſelf came to ſpeak, and then one word of God doth it, making him cry out *Job* 40. 4 5. *Behold I am vile, what ſhall I anſwer thee, I will lay my hand upon my mouth, Once have I ſpoken but I will not anſwer, yea twice but I will proceed no further*:] and again *Job* 42. 5, 6. *I have heard of thee by the hearing of the ear, but now*

mine

mine eye ſeeth thee, therefore I abhorre my ſelf, and repent in duſt and aſhes;] that was (as I conceive) when God ſpake, which cauſed me ſtrongly to reflect upon mine own heart, thereby calling to mind how many inſtructions, convictions, and comforts have been from time to time for many years paſt by ſeveral friends and ſervants of God held out to me, which never took any hold at all upon my ſpirit, but when God himſelf will take in hand to ſpeak, he can bring things paſt and gone quite back again (as he did the Sun upon the Dial of *Ahaz*, 2 *King*. 22. 11.) and bring them freſh into memory and cauſe the ſoul to ſee his hand and work in all, and ſo to abhorre it ſelf for thoſe abominable unbeleeving thoughts, and jealouſies of God that have been upon its heart, when as the Lord hath (as it were) took all opportunities to beget in the ſoul good and honourable thoughts of him.

Then hearing this ſame night, that Mr. *Simpſon* was next morning being the third day of this week to begin his lecture in *Friday ſtreet*, to which I had a great deſire to go, which accordingly I did, though with ſome outward inconveniences and bodily danger, deſiring of the Lord, that as he had begun in ſome good meaſure to ſhine in upon

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on my heart this week, ſo that he would pleaſe to make this bleſſed opportunity letting my ſoul have a ſight of himſelf through that word that ſhould be held out to me.

Thus waiting and depending upon the Lord for his appearance through this inſtrument of his, I went to *London*, at which time Mr. *Simpſon* contrary to the expectation of moſt of his hearers (and as I was told) to his own intentions the week before, had his eye and meditation turned and fixed upon that grand promiſe in *Gen.* 3. 15. which I do not know but that I may look upon as a ſpecial providence, in which the Lord might aim, even at the eſtabliſhment of my poor and unſetled ſpirit, which but the week before was exceedingly caſt down, the Lord having (as I conceived) much diſappointed my expectation even of his own appearance.

In the entrance upon which Scripture and opening of it he ſhewed us, that theſe words in *Gen.* 3. were ſpoken and denounced as a ſevere threatning to the Divel, and not at all ſpoken either to the man, or to the woman, yet did they contein in them a moſt bleſſed promiſe, yea all the promiſes which the Lord left both for *Adam* and *Eve* to lay hold upon, from the conſideration of which

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he took occaſion to provoke us to lay hold upon all the hints of God and to let none of them ſlip in any diſpenſation of his to us, yea, to take notice of every word of promiſe or comfort that God holds out though in the midſt of ſevere threatning, as this here was, in the further proſecution of which he put us upon ſuch thoughts as theſe, that that ſoul which is indeed made to hunger and thirſt after Jeſus Chriſt would be ready to ſnatch & catch at the leaſt crum of mercy, yea were the ſoul indeed found of Chriſt it would be ready to beleeve upon very ſmal grounds: there was alſo at this time, that Scripture cited by him which we find recorded in *Eſai*, 50. at the beginning, where the Lord (as he ſhewed us) ſeemeth to be very angry with that people who though they had played the harlot, and therefore deſerved juſtly to be put away, yet was the Lord wrath with them, becauſe they ſaid he had put them away when as yet he had not, and therefore demanded of them where their bill of divorce was; which together with ſeveral other precious truths then hinted to us, took very much on my heart and greatly refreſhed it, even upon after reviews alſo, but to all this the Lord was pleaſed to add one bleſſed opportunity more that week,

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wherein he ſpeak abundantly and, I hope, effectually to my heart by that ſervant of his Mr. *Knight* at that lecture at the Chappel at *Fulham*, the very next morning (being the fourth day of the week,) ſending his ſervant as it were on purpoſe to ſpeak to me in particular, and to open, unfold, and expound all thoſe gracious viſits of Chriſt to my poor ſoul, when it ſate even in the valley and ſhadow of death, ſhut up as it were in darkneſs and in an eſtate of nature, ſhewing me how the Lord, even then, came in with light and life to me, as alſo when I was under dark afflictions, and ſad apprehenſions of the wrath of God, from whence I conceived them to proceed, in which eſtate alſo was the Lord pleaſed ſweetly to viſit my ſoul, as alſo when I lay under darkneſs of unbeleefe being full of doubts, and fears, and jealouſies of God, *&c.* at this ſeaſon and from this Scripture *Luk.* 1. 78, 79. was the Lord pleaſed to unfold my ſoul that which I never had ſuch a ſight of, how he had indeed viſited my ſoul in all theſe eſtates, as alſo what the iſſues of theſe his viſitations were, how he came in with light and life in all theſe conditions, which the Lord now being pleaſed to open my eyes to ſee, my ſoul was even ſwallowed up in the apprehenſion of it, not know-

knowing how to bleſſe and praiſe his name ſufficiently for theſe his appearances.

Thus did the Lord follow on with one mercy and diſcovery upon the neck of another, which all depended upon, and as it were opened one another, for this laſt day did the Lord diſcover in particular to my ſoul what thoſe hints and gracious viſitations on my ſoul, wherein all theſe conditions which the day before he taught me I was to take ſuch ſpecial notice of; in the remaining part part alſo of the week was the Lord pleaſed to go on to ſettle and farther open theſe truths, and give me to ſee his mighty hand and outſtretched arm all along in it.

The next Lords day, being the ninth of this eleventh moneth 1652. the Lord was pleaſed alſo to come in through that miniſtery he hath placed us under at *Fulham*, with a ſeaſonable word to back all this which was ſpoken by our Paſtor Mr. *Knight*, from *Heb.* 2. 2. that the words of God they are ſtedfaſt words, abiding words, words that ſhall certainly abide and be accompliſhed in their ſeaſon.

Thus in theſe eight days, now laſt paſt, hath the Lord, through and by his word and ſpirit, been pleaſed to give into my ſoul a diſcovery

covery of his gracious visitations of me fo
so many years past.

And truly I think, I should much rob th
Lord of his Glory, if I should not acknow-
ledg him a God hearing prayer, who wa
pleased, even at this time, in my apprehen-
sio n so eminently to appear, that I wa
constrained in spirit to acknowledg it and
did, and do desire that he may have the glo-
ry of it.

The Lord having of late thus begun to
manifest his loving kindness to my soul, there
was at this time, from *Rom.* 13. 11. this
truth set home mightily upon my heart,
that this time of Gods appearance in way of
love and mercy, *&c.* was the only blessed
time in the world to that soul to whom he
thus appears, and a time which should of
all times in the world be taken special no-
tice of, and carefully improved, from whence
I had further many seasonable instructions,
as

That I should walk in the sight of Gods
countenance while I enjoy it, yea

And work in it whiles I had it, before or
left darkness come, *Joh.* 12. 35, 36. & *Joh.* 9. 4.
yea to do good in this time and opportunity,
whiles God thus shines upon the heart, *Gal.*
6. 10. yea and to improve it to this end, to
lay

lay up in ſtore a good foundation for time to come, even as men do in their tradings in the matters of this world, 1 *Tim.* 6. 17, 18, 19. yea, to redeem this time, *Epheſ.* 5. 16. to think nothing too much to buy it out of the hands of huckſters, out of the hands of all other buſineſſes what ever in this world.

And here I muſt needs ſay, that though our Paſtor ſpake much to this purpoſe, and that ſweetly, a while ſince from 2 *Cor.* 6. 2. *Behold now is the acceptable time, behold now is the day of Salvation*; yet did it not take upon my heart in that way, as theſe few hints did, for the Lord had not then appeared to my ſoul in thoſe manifeſtations of love, as he did afterward, and how ever theſe Scriptures do chiefly referre as I conceive to the time of the Goſpel, and Gods love to the ſouls of men, in bringing of them home to himſelf, yet that truth which was at this time chiefly ſet upon my heart was from the conſideration of this preſent hint of time, wherein the Lord through his rich grace in my Lord Jeſus Chriſt had been pleaſed to cauſe his face to ſhine upon my ſoul.

The very next day, being the 13 of this moneth, in the morning when I was awaked as I lay in my bed I had that Scripture

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in *Luk.* 13. 11. brought freſh to my mind (of that woman whom Sathan had bowed theſe eighteen years, *verſ.* 16. whom Chriſt looſed) with a perſwaſion, before ever I began to count it that the time of my Thraldome under Sathan and ſinne would run paralel with this, as alſo my condition, for ſaith the text, ſhe had a ſpirit of infirmity and was bowed together ſo as ſhe could in no wiſe lift up her ſelf, and truly thus I found it had been with me for many years, I had been bound by Sathan under unbeleefe, and the corruptions of my own heart, and ſo bowed together, as I could in no wiſe lift up my ſelf, ſo as to give glory to God by beleeving, and as for the time when I came to count it, from the firſt time that the Lord was pleaſed to touch my heart with a ſight and ſenſe of my wretched condition, and thereupon to occaſion much trouble of ſpirit, which was as I conceive, about the year 1635. which reckoned untill the end of the year 1652. which was the firſt time that ever the Lord did, upon real ſolid grounds, ſpeak any abiding word of comfort to me, and ſo in any meaſure looſing me from thoſe bands, and I did find it to be juſt 18 years.

This ſame morning alſo a little while after there fell an other Scripture upon my heart,

heart, which I found recorded in *Pſal.* 129. 1, 2. *Many a time have they afflicted me from my youth may Iſrael now ſay, many a time have they afflicted me from my youth, yet have they not prevailed againſt me*; and hath it not been thus with my ſoul? many a time hath it been afflicted with temptations, and corruptions, but through mercy they have not yet totally prevailed over me.

There was alſo two other Scriptures immediately after this, ſet upon my heart this morning, as firſt, that in *Pſal.* 34. 6. *This poor man cryed and the Lord heard him and ſaved him out of all his troubles*: even ſo this poor ſoul of mine hath cryed unto the Lord in my fears, and he hath (bleſſed be his name) heard me and graciouſly delivered me out of all the fears and troubles that ever yet lay upon me.

And to back this for the future, there was immediately that Scripture brought to my mind in *Joh.* 5. 19. *He ſhall deliver thee in ſix troubles, yea in ſeven there ſhall no evill touch thee*: the meditation whereof was exceeding ſweet to my ſoul, but whilſt my ſoul lay under theſe enjoyments from the Lord, (which for a time even ſwallowed up my heart in the admiration of him) yet notwithſtanding ſuddenly after, finding my

heart exceedingly ſtraightned to bleſſe and praiſe the name of this my God, in ſuch a manner and meaſure as my ſoul deſired, for all theſe wonderfull appearances to me, I had this perſwaſion ſtrongly darted into me, that the Lord had ſome ſharp affliction ſuddenly to lay upon me, which I was fully poſſeſſed with expectation of, which cauſed me to pour out my ſoul before the Lord, beſeeching him to fit me for it, and ſanctifie it unto me, what ever it ſhould be, not knowing in what way or manner for to expect it, apprehending it to be ſome ſorer ſtroke than a little bodily affliction, and becauſe I apprehended that the ſadeſt outward affliction that could come to me was the parting with my dear Mother, I did therefore ſtraightway apprehend this would be the trial; at the thoughts of which I was at the preſent ſomewhat ſtartled, but within a few dayes on the 23 of this eleventh moneth was the Lord pleaſed to viſit my poor body with much bodily diſtemper, which ſeazed ſo upon my vitall ſpirits, and ſo over-poured them, which together with other diſtempers lay ſomewhat heavy upon the fleſh, in and under which (if I know my own heart) the greateſt part of my trouble was that I could not find out what the mind of the

Lord

Lord was in it, in which inquiry there was ſome things the which were then preſented to me as the ground of it; as for inſtance;

The firſt thing that was darted into me was, that the Lord did it to put a ſtop to me in this very act of recording the loves of the Lord to my ſoul, who hath carried me as upon Eagles wings, and as it were ſet me aloft, *Exod.* 19. 4. ſo as no affliction or diſpenſation hath been able to do me hurt; but have born, yea forborn me and carried me all the dayes of old, as he did his people *Iſrael*, notwithſtanding all my rebellions, *Eſa.* 63. 9, 10, 12, 15, 16. and this ſuggeſtion for ought I know might come even from Sathan himſelf, though I confeſſe it was preſented upon a very faire account, inſinuating into me that it was out of the pride of my ſpirit, which put me upon this action, which cauſed my ſoul to make its addreſs to the Lord, beſeeching him to ſearch me and try my heart and my reines, and withall begging of him, that if there were any ſuch corruption in the bottome which was not yet diſcovered to me, that he would be pleaſed to reveal it, and ſo put a ſtop to me in any actings whatſoever upon any ſuch account.

And though upon the ſtricteſt ſearch and

inquiry that I was able to make into my own heart, I could find little ground why I ſhould altogether conclude with Sathan in this, yet the very fear of it did for the ſpace of half a year at leaſt, (if I miſtake not) cauſe this work to ceaſe, untill it was again ſet with ſome weight upon my ſpirit, as that which might make for the glory of my Lord, and perhaps (though weakly) ſtammer out his praiſe, when I ſhall be gathered into into my duſt, who was ſo unable to ſpeak it out in my life; and this I both did, and do the rather beleeve, to proceed from Sathan, the great enemie of Soules, becauſe I find the Saints through the Scripture ſo ready to declare what great things the Lord had done for their ſoules, *Pſal.* 34. 2. & 66. 16. 1 *Tim.* 1. 13, 14, 15, 16. *Act.* 22. there was alſo ſuddenly after this preſented to me, as one thing that the Lord might aim at in this touch of his, even to mind me that I had not that degree of compaſſion or fellow feeling, as I ought, of that affliction which in ſome reſpect in the ſame kind (though in a greater degree) lay upon our Siſter *Arnat* by reaſon of a great feaver, and doubtleſs there might be ſomething in this, though I ſhould alſo wrong my ſelf, ſhould I not acknowledge much

much and continued working in my heart for and towards her, which oft occaſioned me to ſpread her condition before the Lord according to my poor meaſure.

But upon the 25 of this 11 moneth, in the night, I had little or no reſt, by reaſon of the great diſtemper which lay upon me, and really I do not well know wether the diſtemper of my body or my mind were the greater, but both meeting, it lay ſomewhat heavy upon the fleſh, which thought it ſelf ready to give up under it, but (my thoughts being continually working) I found in my ſpirit a great natural reluctancy againſt death, which ſeemed at times, as it were, to approach, often thinking that it was not poſſible in natural reaſon that I could continue untill morning, yet ſaid I nothing, for fear of affrighting my Mother, yet had I alſo between times a great deſire, together with a kind of perſwaſion, that for all this I ſhould be enabled to hear Mr. *Knight* next morning, whoſe turn it was to preach at the Chappel at *Fulham*; thus (I ſay) finding in my ſpirit, ſome kind of reluctancy at death, of which conſidering a little, (it being that corruption which I thought had now been in ſome good meaſure crucified, but) finding it ſtill to work

up was no ſmal trouble to me, which together with many other fears that lay upon my ſpirit, as that I ſhould not be inabled to ſanctifie the name of God or honour him under this affliction, which was indeed the ground of my trouble at the approach of death, and (if I know my heart in any meaſure) that only, which I reſolved in my ſelf to declare to ſome friend I ſhould meet at *Fulham* next day, if the Lord ſhould pleaſe to enable me to go, and ſo beg their remembrance at the throne of grace; but being enabled to conſider better of it, I was given to ſee that it was nothing but a meer temptation to diſtruſt the power and love of God, to think as if he ſhould now bring me into that condition that he would not carry me thorough; whereupon I was enabled to gather up my ſpirits a little and in ſome better meaſure to ſubmit to the hand and will of my Father, which I was now aſſured ſhould certainly end in his glory and my good: and to this end, I was now alſo enabled again to call over that bleſſed promiſe in *Rom.* 8. 28. *That all things ſhall work, yea work together for good to them that love God*, &c. which promiſe I had often found by experience had been made good to my ſoul, and was therefore much troubled that

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any diſtruſtful thoughts ſhould ariſe in me concerning it, divers other promiſes alſo before mentioned were now brought to my mind, and wrought afreſh upon my heart, which did exceedingly refreſh my ſpirit, ſo that the firſt refreſhment which I found was in my ſpirit, and after that was a little quieted, I had a little ſhort ſlumber, and did the Lord ſo farre mittigate my bodily diſtemper, as that it did not hinder me from that bleſſed opportunity next day though accompanied with much bodily weakneſs.

But upon the 2 day of the 12 moneth 1652. I found my diſtemper of body much abated, in ſo much as I thought it was now quite gone, but that very night was the Lord pleaſed to return, yea to heighten it, conſtraining me to keep houſe certain days, whereby I perceived that this work upon my ſoul was not yet accompliſhed, nor I fully acquainted with his mind and will in it, which was ſome trouble to me, whereupon I again beſought the Lord to acquaint me with his mind and will in it, and to ſanctifie it unto me, giving me an heart to ſubmit to whatſoever he had yet further to lay upon me, in which I alſo ſought the prayers of his people upon the 6 of this moneth.

But upon the ſeventh day of this moneth, Providence offering ſome occaſion whereby I was put upon the thoughts of parting with my Aunt *Dogget*, who was upon remove into the Country, with many throughts there abouts, which were now brought to my mind, which occaſioned ſuch a heavyneſs to poſſeſs my ſpirit, upon other accounts alſo which came in to adde to the other; in ſo much that I was even as it were overwhelmed with it, untill I was enabled to vent it before the Lord; at vvhich time he vvas pleaſed to diſcover to me, that this vvas meerly to return as it vvere from the Lord to the creature, for comfort and ſupport, as if he vvere not able abundantly to make up in himſelf the vvant of ſuch a comfort, and relation, if he ſavv meet to deprive me of it; the thoughts of vvhich did much grieve me: then did the Lord alſo ſhevv me hovv I had continually provoked him in this kinde, by leaning upon ſuch poor reeds, and diging to my ſelf ſuch poor pits, ſuch broken Ciſterns, as could indeed hold no vvater, and in the mean time too much neglect him the fountain of living vvaters, *Jer.*2.13.

Yea while I was thus pouring out my ſoul before him, and lamenting my miſerable and wretched folly, he was pleaſed alſo to

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caſt my thoughts upon that part of Scripture, I find recorded in 1 *King.* 11. 9. *How the Lord was angry with Solomon becauſe his heart was turned from the Lord God of Iſrael*, which had *appeared to him twice*; even ſo I ſaw, the Lord had juſt cauſe to be angry with me, that I ſhould thus again return to the creature, and as it were, make a God of it, yea after ſuch eminent appearances of his to my ſoul.

The ſame day did the Lord bring to my mind that ſevere threatning againſt *Moab*, who had been at eaſe from his youth, and was ſetled on his lees, who had not been emptied from veſſel to veſſel, neither had gone into captivity, and therefore his taſte remained in him, and his ſent was not changed, *Jer.* 48. 11, now finding this given by the Spirit of God, as the reaſon why his ſent remained, even becauſe he had not been emptied, *&c.* I could not but ſtand and wonder, what reaſon could be given of the corruptions in my heart, whom the Lord had not left at eaſe, but had often emptied from veſſel to veſſel, as it were trying alwayes and means with me, and yet that I ſhould ſtill ſavour ſo much of the earth, and of the old man, and ſhould ſtill ſo incline to depend upon an arm of fleſh, 2 *Chron.*

32.

32.8. *Jer.* 17. 5. and not the rock of Ages.

The next morning, as I lay in my bed, I had a ſecret perſwaſion darted into me, that the Lord was even now anſwering a great deſire of my ſoul, that I have often yea a long time deſired, that the Lord would be pleaſed to ſearch and try my reins and my heart, and to reveal it to my ſoul, that I might ſee what was in the bottome of my heart, even as he ſaw it, and that to that end he would pleaſe to turn the very inſide of my heart outward, and anatomize it before my eyes, and ſurely the Lord hath been a long time, yea for many years, emptying me from veſſel to veſſel, and turning me, as it were, upſide down, laying me under variety of conditions, and diſpenſations, ſometimes under mercies, ſometimes afflictions, ſometimes one affliction, ſometimes an other, ſometimes under ſcoffs, ſcornes, injuries, wrongs from neer relations, ſometimes ſickneſs, weakneſses, pains, bodily trialls, ſpirituall exerciſes, under the power of corruptions and temptations of all ſorts, and in all conditions, and I hope his end is in and by all to purge away my dregs, yea, I hope he is now in this preſent affliction making a diſcovery of

of my own heart too, ſhewing me how apt it is to depart from the living God, and to ſeek fullneſs of contentment and ſatisfaction in poor empty things, which the Lord grant I may ſo ſee as never more to purſue after them.

Then did the Lord (the ſixteenth of this 12. moneth 1652. being the fourth day of the week, and our Paſtors turn to preach) ſeaſonably backe this former conviction which lay upon my heart, the Lord being pleaſed that day both through him as alſo by his own ſpirit, to ſpeak many ſeaſonable words to my ſoul, ſhewing me that, indeed, the true reaſon why I had wandered ſo long in a vaſt howling wilderneſs without the clear ſight of his bleſſed face, (which as he now ſhewed me) was becauſe I had not indeed given up my ſelf to the guidance and leading of Jeſus Ghriſt, but would be gadding about to find my own way and paths of my own, *Jer.* 2. 33, 36. and therefore it was juſt with God to deal with me as he did with *Iſrael* of old, and bring me back again, cauſing me with ſorrow to unravel all that I had done, and acknowledg it to be my folly and madneſs to think to find the path of life and glory by any actings of my own without a clear going out of my

my ſelf, and by faith laying hold upon the righteouſneſs of the Lord Jeſus Chriſt only.

Yea, as *Iſrael* of old, upon every new ſtraight, difficulty, or danger, ſtill fell to murmuring againſt the Lord, and againſt his ſervants, even ſo was it with my wretched heart, how ready was it upon every occaſion or diſpenſation of God to me, to repine, murmur, and cry out, why is it thus with me, ſurely if he had any love to me it would not? *&c.*

Yea as they did many of them, in their hearts, return back again into *Ægypt*, after God had moſt eminently appeared to them, and gone before them and with them, even thus I ſaw it was with my wretched heart: oh! how ready is it ſtill to return back to the creature for comfort? *&c.* yea, with *Demas* to return again to this preſent world too much (and that after ſuch appearances of God to me) did not the Lord ever and anon put me in mind, and ſtir me, and ſhew me what was in my heart.

Yea, as *Iſrael* in their murmuring diſcontent cryed out, would God we had dyed in *Ægypt*, even ſo did my wretched heart; ſeeing the difficulty and danger which I apprehended did attend the way to heaven

and

and therefore fearing I ſhould fall ſhort and be overcome of Sathan one time or other, and ſo brought to hell for my ſins, in a murmuring repining way at the various adminiſtrations of God to me, often wiſh'd would God I had dyed in the womb.

And as they for this murmuring were cauſed to wander in the wilderneſs untill their carcaſes were waſted away, and never ſuffered to poſſeſſe that good land, or ſee it, many of them; even ſo how juſtly might the Lord have dealt thus with me, and have cauſed me to wander in this vaſt deſolate wilderneſs, in my ſelf, untill not only my body, which in a great meaſure did, but untill my very ſoul ſhould pine away in me; but that ever the Lord ſhould give ſuch an unworthy wretch any ſights of that good land, to ſee thoſe bunches of grapes, *&c.* that are there in abundance, and to have any ſmal taſte of them, oh! the riches of that grace how unſearchable and unfadomeable is this loving kindneſs and mercy? Theſe and many other ſweet diſcoveries of himſelf, and of my own heart, was the Lord pleaſed to give forth into my ſoul this day, both by his word and ſpirit, ſhewing me my madneſs and folly in not ſtaying in all my waye; to ſee Chriſt go before me, and guide

guide and lead me, but running before him upon wayes of my own, which the Lord had juſtly and righteouſly, (yea I hope in the greateſt mercy) blaſted to me, which the Lord grant may never more be ſeen in or found done by me.

Then upon the third day of the firſt moneth 1653. being a day ſet apart by the Parliament for a publick faſt thoroughout the Common-wealth, Mr. *Knight* and Mr. *Smalwood* with one more kept the day at *Fulham*.

Mr. *Smalwood* began the day, and ſhewed us that it was propheſied concerning Chriſt, that he ſhould come as a warrier amongſt the Gentiles, and that the chief ſeat of this his ſpiritual warre (to let go that of his providential Kingdome) is in the hearts of his people, there being the ſeat of the greateſt oppoſition againſt him.

Shewing us that the principal thing that man ſetteth up in his heart againſt Chriſt is his own righteouſneſs, & therefore Chriſt wil come to wage warre in that heart where this is ſeated and ſet up againſt him.

Which, through grace, gave me a ſight clearly of the true reaſon of all thoſe combuſtions, hurries, frights, and tumults in my heart for many years together, that it was be-

becauſe Chriſt was coming there, as a warrier to pull down thoſe fortifications that I was making to keep him out, to wit, my ſtriving and endeavouring, might and main, to ſet up my own righteouſneſs too much; and bleſſed for ever be that grace that thus many wayes both prevented it, and alſo went on diſcovering the evill of it to me, many ſweet refreſhments alſo were hinted out to my ſoul this day, by the Lord, through this his ſervant, which came in with ſuch mighty power upon my heart, as that I cannot but record them.

Having now thus ſhewen us where it is that this ſeat of this warre of Chriſt is, he then came afterwards to ſhew what kind of warre he doth thus wage in the hearts of his people, which he opened to be the ſame that he waged in the world in his providential kingdome, that is, both an offenſive, and a defenſive warre.

Firſt, an offenſive warre againſt ſin, guilt, and Sathan, ye againſt all ſpiritual wickedneſſes in the heart, *Col.* 2. 15. yea in *Rom.* 8. 3. he is ſaid to condemn ſinne in the fleſh; that is, he hath put it out of his office, he hath taken away the weapons of ſinne, ſinne was our ruler before Chriſt came, but when he comes he puts it out of office, takes away not

only the power but the guilt, yea, makes a great deal of difference between a neighbour and a maſter; as long as you are here below you wil find ſin a neighbour, it wil be viſiting of you, and coming into your hearts often, yea and it is well if you converſe not too much with it: but if Chriſt rule over you ſinne ſhall not be your maſter any more.

Yea, he brings down not only the rebellion of the heart, but alſo every immagination and high thoughts into the obedience of Chriſt, 2*Cor.* 10. 4, 5.

Chriſt doth not warre like men, they firſt take the out-works, and ſo go neerer & neerer, but Chriſt begins firſt at the heart, and brings down the pride of that & rebellion of that, and then the out-works theſe high thoughts that ariſe he brings them down alſo.

Chriſt alſo, ſecondly, wageth a defenſive warre, defending that ſoul againſt ſinne, and and Sathan, *Rom.* 16. 20. It is true, though Sathan be conquered in his dominions, and trodden down, and ſin hath its deadly wound, yet are they ſtill conſpiring againſt us, and our defence is only by Jeſus Chriſt, *Zech.* 3. 1. where we may ſee how God keeps his people from being overcome, Sathan he takes occaſion and advantage from our unholi-

unholineſs and unrighteouſneſs when you come to appear before the Lord, what eve appears of ſinne in you he will accuſe you for before the Father, and were it not for Jeſus Chriſt his accuſation would ſtand, for it is true; but Chriſt comes and ſaith, *the Lord rebuke thee, O Sathan, is not this a brand plucked out of the fire?*] as if he ſhould ſay, theſe are a people redeemed by my blood, and in a day of hardſhip, therefore *take away theſe filthy garments from them*] Chriſt will not onely defend his people, but take away that by which Sathan takes occaſion and advantage to accuſe them. Then he came to ſhew us the nature of this warrier, the Lord Jeſus, which was opened in ſix things which afforded abundant matter of conſolation to my ſoul; if where he comes to rule he rules as a man of ſtrength, there is nothing too hard for him. Micah 7. 18, 19. *He will ſubdue our iniquities, thou wilt caſt all their ſinnes into the depth of the ſea*] great ſinnes, as covetouſneſs, pride, and that curſed ſinne of unbelief, are all ſubdued by Jeſus Chriſt. Therefore, if ſinne do at any time bear ſway in thy ſoul, it is becauſe Chriſt for a time ſuſpends, and lets his power lie ſtill, and leaveth you a while to ſee your own weakneſs, but when he comes again and

ingageth your ſoul to him then is the putting out of his power as a ſtrong man.

Secondly, he carrieth himſelf as a man of great authority; he hath not onely power and ſtrength, but a right to govern the hearts of his people. oh how ſweet is this to poor beleevers! Sathan hath power to deſtroy you, but he hath no authority; but Chriſt hath both, and therefore it is you are kept by him: he can ſay to the proud waves, to the pride and rebellion of your hearts, *peace, be ſtill*, ſuch is his authority.

3. He ruleth alſo in wiſdome; poor beleevers are ready to ſay the Lord hath forgotten them, but there is no ſearching his underſtanding, *Iſa.* 40.27, 28. he can find a way to deliver you from your pride, and unbelief, that you think not of, as he did *Lot* out of Sodom, *Pſal.* 147. 5. he is that great Counſellor that conſulteth the ſafety of his people.

4. He rules in Juſtice, he ever wageth warre upon a righteous account, and to righteous ends; when he comes to warre in your ſouls, it is becauſe there are enemies there: he never makes a quarrel, but fights becauſe of a quarrel, he is not like a man to come onely to be maſter, no, Jeſus Chriſt evermore findeth enemies or he would not warre; he finds a poor creature unrighteous & unholy, & he wageth warr to leave them holy & righteous.

Fifthly,

Fifthly, he carrieth himſelf as a man of conſtant reſolution, who if he hath once begun to warre and to ſubdue iniquity in any of your hearts, he will not leave till he makes an end thereof: the guilt of ſinne is that which troubles poor ſouls, now guilt is the obligation of the ſoul unto juſtice, it ſignifies in the Greek to tie & bind; ſo when a man ſinnes he ties and bindes himſelf over to juſtice, then God prepares himſelf for vengeance: now Jeſus Chriſt he comes & unties this, and ſetteth his ſoul at liberry, that ſinne ſhall not again prevail; he will defend that ſoul to the end, and make it more then conquerour over all its enemies.

Sixthly, where Chriſt comes as a warrier to conquer, there he alſo comes as King to reigne, he will rule over them and in them, to give lawes to that ſoul, and to give an heart to obey them: Chriſt hath been (haply) a long time pulling down in your ſouls, wel he will come & reign alſo there & deſtroy all the works of the Divel in you, and come and rule you, and give you lawes, and a heart to obey them, and that as your King.

Oh then ſee here the love of God in giving Chriſt thus to rule over us! conſider this love of his from Tit. 3. 3, 4. *We our ſelves alſo were ſometimes*, &c. *Untill the love of*

God appeared to a poor Gentile: ſee what he was, a poor fooliſh man, that cannot underſtand what command is given; yet theſe Chriſt comes to govern, nay he finds them not onely ſilly, but diſobedient, ſturdy, ſtout, mutinous ones, ſuch as will not obey, but Chriſt appears to make fooliſh diſobedient ones obedient, but that is not all, they are held under deceit, and yet Chriſt of theſe makes faithfull ones, yea, that is not all neither, but they ſerve divers luſts, not one luſt but many, but when Chriſt comes to rule, this ſoul ſhall have all ſubdued to him, oh conſider then how free grace appears in this! to whom then will you give up your ſelves if not to Chriſt? This may alſo diſcover the perverſeneſs of thoſe that will not be ruled by Jeſus Chriſt.

And then hath Jeſus Chriſt taken poſſeſſion of any of your hearts? ruled for you in your ſouls? brought down the pride of your heart? laid low the tower of your righteouſneſs? governed you in any meaſure? then give him the glory of it, and beg of him further to do it: you find much amiſſe, he onely can mend all who was given for a ruler and commander, *Iſai.* 55. 4. Oh! behold him as ſ h an one, behold him above all, not onely to help at a dead lift, when your own righteouſneſs cannot do it, but behold

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him above all as the onely governour of your ſouls, look on him with an eye of dependence, waiting for the accompliſhment of his work in your ſouls, and mourn to think that though he was given to govern you, that you ſhould be governing of your ſelves without him, and ſo grieve him; and if Chriſt be appointed by the Father to govern the Gentiles, then ask your own hearts who governeth you? whoſe laws do you obey? what rule do you walk by? what ends do you aim at?

And truly upon examination, finding that Chriſt of his own rich grace had been thus at work in my heart, and this whole diſcourſe being as it were but a declaration of his dealing with my ſoul, which I could not paſs by without ſetting down, and putting it upon record, it ſeeming to me, even as if the Lord had ſpoken from heaven to my ſoul in particular; therefore I think I ſhould much diſhonour him, if I ſhould not, to his praiſe, in the deſires of my ſoul acknowledg, that every one of theſe markes of Chriſt have been in ſome meaſure (ſome more ſome leſs) through grace, wrought by him in my heart, though I muſt ſtill ackuowledg that there is too much oppoſition againſt him in my ſoul, which I deſire to wait and

do expect according as hath been expreſſed, the utter ſubduing thereof, which time (I hope) haſteth when Chriſt will come & take up full poſſeſſion of my ſoul, & rule in it and over it for ever.

The ſame day, in the cloſe of it, Mr. *Knight* ſpent a little time upon *Eſay* 65. 24. from which there was alſo many gracious diſcoveries hinted out to my ſoul, concerning Gods readineſs to hear before his people call, where he puts us upon warchfulneſs, what work Chriſt was about in the nation, which the Lord was pleaſed to make as a ſpur to my dul ſpirit to look out what that work was that God was now doing, or about to do in my heart, even I hope fitting of me for a more full enjoyment of himſelf; then did the Lord alſo by his ſervant declare out to us in theſe latter dayes, theſe Goſpel times, wherein God haſtens his work: which throughly I found to be made good to my poor ſoul, the Lord having been pleaſed exceedingly to haſten his work upon my heart, and the manifeſtation of his bleſſed face to my ſoul, even faſter then my ſcant heart could imagine. Which appearances of this in his manner cauſed my ſoul to enter into theſe ſerious thoughts and conſiderations, whether I might not hence

argue

argue, that, ſure, the Lord was nigh the accompliſhment of it by putting an end to to the ſinful dayes of my Pilgrimage here below; yea, here did the Lord ſhew me that whatever it be that lies in the way when he comes to do this great work he wil remove, or down with it: and truly, this I ſaw through grace, to be his manner of dealing with my ſoul, be it my own righteouſneſs, be it meer relations on whom I too much leaned, and conceived my happineſs to lie much in, be it what it will, Chriſt will remove it when he comes to do his great work; therefore, as I was then taught, I ought to relie ſtill upon Chriſts readineſs, which the Lord grant I may. There was alſo hinted to us that nothing was ſatisfactory to the Saints call, but Gods anſwer, where the Lord was pleaſed to convince my ſoul of the evil that I had ſo long been guilty of, that I ſtill poured out my prayers before the Lord, but never regarded any anſwer, concluding that God would never anſwer them, and truly now the Lord hath been pleaſed to ſhew me that it is a great ſinne in me to content my ſelf in pouring out my deſires, and never looking after the returns of them, untill the Lord was pleaſed ſuddenly, and in an unexpected manner

and meaſure, as he hath promiſed to come in with an anſwer to my ſoul, even before I thought of it, or expected it, though I had often begged it of the Lord.

Another thing was then hinted to my ſoul, which the Lord hath been pleaſed to give me much experience of, to wit, what a bleſſed thing it is, and comfortable to the ſoul to have mercies come in as an anſwer to prayer, which is that which maketh them ſweet indeed to that ſoul that enjoyeth them; there was alſo at this bleſſed ſeaſon that objection anſwered, that the Saints often pray and yet God doth not anſwer; ſhewing, Firſt, that many times they do not well underſtand Gods anſwers, but his anſwers are very full though they underſtand them not: Secondly, yea ſometimes he anſwers by converſing with the ſoul at that time, admiting them into his preſence with that freedome; Thirdly, by giving of them ſtrength of grace for the attendance and waiting upon him; Fourthly, ſometimes by awakening of the ſoul by a due prizing of the mercies begged; Fifthly, ſometimes by giving in of mercies that are not in the ſame kind the ſoul would have them: every of which wayes I now ſee the Lord hath anſwered thoſe prayers which formerly I thought

thought had been covered with a cloud; from all wich did the Lord ſtir up my ſoul to a quick, lively, diligent ſearch into the anſwers of prayers that had been put up to the Lord by my poor ſoul for many years paſt to this day, in the ſearch of which I found many rich anſwers that I had long robbed the Lord of the glory of.

The ninth of *March* did the Lord pleaſe to ſend that ſervant of his Mr. *Marſhall* to the Chappel at *Fulham*, who did from the Lord declare a moſt gracious and comfortable word to my ſoul, which the Lord pleaſed to bleſſe to me, and may be ground for my faith while I have a day to live in this ſinneful world, that which the Lord was pleaſed to hint from him 1 *Epheſ.* 22, 23. from which he took occaſion to ſhew us that Chriſt do ſtand in that relation to all his Saints, as the naturall head doth to the natural body; and that therefore as in the natural body all thoſe perfections that are in the head, are in it, for the good and uſe of the whole body; and that if every limb and joint, if it could ſpeak, it might ſay, I am at eaſe, I can ſee, taſte, ſmel, and the like, therefore all theſe perfections in Chriſt the head are in him for the good and uſe of every one of his members.

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What ever can be ſpoken concerning Chriſt as undertaking the work of mans ſalvation, they are theſe perfections of Chriſt the head; as for example, as the fulneſs of Chriſts perſon, his divine and humane perfections, all the excellencies of his offices, all his merits, and all his ſatisfactions, gifts, graces, every thing that can be truely ſpoken of Chriſt, ſince he was deſigned of God for the ſalvation of man, all theſe perfections are purpoſely in him for the good of his Church, he proved it from *Heb.* 7. 22. Where he is called *the ſurety of a better Teſtament*; Chriſts love is ſet out by a ſuretyſhip; now a ſurety, as a ſurety, is wholly for the good of them whom he is thus a ſurety for; if a man, as a ſurety, ſhall become bound to an other, when he ſeals the bond he doth it as a ſurety; when he is arreſted for the debt, it is as he is a ſurety; when he payes the debt, when he cancels the bond, he doth it as a ſurety, all he doth; from the beginning to the end, is onely his voluntary act undertaking to be a pawne and pledge; Thus did Jeſus Chriſt.

God the Father he enters into a covenant with loſt man, undertaking to be the God of ſinfull man, and man covenants to be his people; he covenanteth to give them this benefit, and they to yeild him this obedience:

dience: now Jeſus Chriſt he comes and undertaketh to be a ſurety for both, he undertaketh to God, on mans part, all that man oweth ſhall be paid, every jot of duty to be performed ſhall be performed; and on Gods part, he undertaketh all the good that God hath promiſed ſhall be made good to them upon their beleeving; thus he is a ſurety.

The like expreſſions you have *Joh.* 7. 21. when Chriſt prayed to the Father for them, whom he undertook, firſt, to bring them home, then, to keep them in this world, then, that they might partake of his glory with the Father; *for their ſakes I ſanctifie my ſelf*: now to be ſanctified ſignifieth ordinarily to be made clean from corruption, and indued with grace and holineſs, but ſanctification in this place properly is nothing elſe but ſeparation to God, therefore, ſaid Chriſt, I did ſeparate my ſelf, give up my ſelf to God; and all the work that Chriſt undertook he expreſſeth in that word, *he ſeparated himſelf for* their ſakes: ſo that if you do ask why was the Sonne of God made man? why he lived? why he died? why he preached? why he prayed? all was for their ſakes, that is, for their ſakes whom he there prayed for: and then in 1 *Cor.* 1. *laſt.* Jeſus Chriſt is ſaid *to be made unto us wiſdome, righteouſneſs, ſancti-*

ſanctification and redemption, Chriſt was made all this, and he was made it of God, and made it for us, wiſdome to us, righteouſneſs to us, all to us; nay there is no one thing ſpoken of Chriſt through the Scriptures, but there are plain Scriptures that do ſhew, that it was for us: when he was made fleſh, the Scripture ſaith, it is to us *a child is born, and a ſonne given*; when he lived, he lived for us; he is ſaid to die for our ſinnes, and riſe again for juſtification; he aſcended for us, and ſitteth at Gods right hand for us, for our ſakes he returns to judgement. Oh how abundantly did the Lord refreſh my poor ſpirit from theſe Scriptures! thinking with my ſelf, oh wretched heart, why ſhouldeſt thou ever harbour one hard thought of God or Chriſt more? or give way to one doubt more?

Then, in the application he came to put this lively queſtion to our hearts.

Whether do any of you relye on Chriſt for your Saviour, and ſee the need you have of him? hath the Lord convinced you of your own loſt undone condition through ſinne, perſwading you to go to Jeſus Chriſt, and caſt your ſouls on him to undertake for you? doth God witneſs with your ſouls, that really and ſincerely, above all things

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in the world you desire to be found in Christ? if this be thy condition (to which my soul did, and doth answer before the Lord, Lord thou searcher of hearts knowest, by thy rich grace, thou hast many years ago brought my soul to this very frame) then what is it thou canst want, if Christ be thy Saviour? why all that is in him is for thee, all that wisdome and grace that is in him is for thee, and will not this answer all thy objections; if thou couldest but understand it rightly, what is it thou canst say thou wantest but it is in Christ? I, saith the soul, I know he is all-sufficient; then this is in him for thee.

Then he came to answer a great objection? which (I must confesse) hath puzled my soul many a year, and laid me under very sad feares, which the Lord cleered up in some measure to my soul heretofore, but much confirmed me at this present.

Object. But (saith a soul) if I could indeed partake of this you speak of, oh! this would settle my poor heart; but this rather maketh me fear that I have no part in Christ, if all that he hath be for his members; if I were one of his members how come I to be so emptie? could he then deny me that which I humbly beg of him every day? the Lord is my witnes (saith the soul) that

I have for many years made my daily ſuit, that Jeſus Chriſt would pleaſe to give me pardon, and grace, and wiſdome, and ability to ſerve him; if he be a friend, yea, and truſty, and thus faithfull, would he deny it me if I had a right to it? therefore I rather fear, I am none of his.

1. *Anſw.* Say not ſuch a word (ſaith he) for it may be, thou haſt a great deal more then thou doſt take notice of; If Jeſus Chriſt hath tendred ſatisfaction to the fathers juſtice, and the Father hath accepted of it, and if he hath merited all grace for thee, and hath already purchaſed it for thee, and will give it out when thou haſt moſt need, thou art then more happy by having it in his hand, then if it were in thy own keeping: even as if one were my ſurety, haply I want much wherewith to pay all my debts, and to provide that for me which I want; now if he goes and cancells all my bonds, and purchaſeth in his hands whatſoever I need, is not this for me, though not yet delivered into my own hand? thou muſt by that eye of faith ſee what Chriſt hath done to the Father, and what in his own hand he hath received from the Father: and if it be in his hand for thee, is it not as good as in thine own?

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2. Thou ſayeſt thou haſt ſo little, It may be thou mighteſt have a great deal more then thou haſt, if thou wert indeed contented that Chriſt ſhould be the well-head, and thou onely the ciſtern; but we would faine have our portion of grace to be in our own hands, and then we would look upon our ſelves to be as ſomebody; whereas, if we could be but contented to let Chriſt have the honour of all, and we think it enough to be but partakers of it by faith, we ſhould have much more commited to our hands then we have already. Oh how fully did theſe two anſwers come in upon my heart!

3. There are no better arguments of a heart filled with grace, then to be mourning for the want of grace; for look in the book of God, and there they that make the greateſt moane over their own hearts, and their want of grace, they are the moſt eminent of all other, as we ſee in *Paul* and *David*; this I ſpeak (ſaith he) not to encourage any in a careleſs lazy way, but to comfort drooping ſpirits, and the rather, becauſe there is no way under heaven ſo like to make you really holy as to be emboldened thus to go to Jeſus Chriſt, and the ſoul ſeeing what full and free grace comes from Jeſus Chriſt,

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the love of Chriſt would conſtrain the ſoul to walk holily and thankfully towards him; thus knowing there is all fullneſs in Chriſt as in the head for the uſe of all the members, then, accordingly, as ſoon as ever you find any defect in your ſelves in any kind to interrupt your comfort and peace, let the next queſtion be, But hath he not ſufficiency for this? then betake to Jeſus Chriſt: as ſuppoſe a poor woman were going with her pale of water which ſhe had drawn out of a well or living fountaine, and on a ſudden had a ſlip, and ſpilt it all out of her paile, and there ſitteth crying to think what ſhe had loſt, now whether were it better, or a ſign of more wiſdome for her to ſtand gathering up of that which ſhe ſpilt, or to go and dip her paile into the Well again, and ſo fill it preſently? ſurely the laſt were her wiſdome: ſo when we loſe our peace and our comfort, we ought to be humbled, but to think to recruit our ſelves by our gathering up that which we have loſt, this is not our wiſdome; let us go to Chriſt, our well-head, and make it up preſently.

From which the Lord did indeed convince me much of my folly, having been ſo long at work to ſcrape and gather up ſomewhat of that I had loſt, neglecting Jeſus Chriſt, where

where was fullneſs; then did the Lord, by this ſervant of his, mightily provoke us to a diligent ſtudy of Jeſus Chriſt, to bend our mindes, heads, and hearts and all, to come to know what ever there was that was knowable in Jeſus Chriſt, and that from the conſideration of the excellency of this knowledg above all other knowledg; yea further, what ſoever you learn of Jeſus Chriſt you learn but to underſtand your own wealth, and know your own happineſs; for inſtance, imagine two men coming by ſome delicate houſe full of rich treaſure, and an officer ſhould ſtand by and ſay, Sir are you willing to ſee all the riches of this houſe? haply you will ſay (for curioſity ſake) we care not if we do; but if he comes to one of them and ſayes, Sir, all that is here is yours, you are made whole executor, and it is all bequeathed to you, oh! how would this man ſearch the houſe? how he would ſtudy every deed, and every word in it, and ſearch every cabinet, and get an inventory of all that was there; why, for they are all his: ſo, when we ſee the wealth, rarities of others, we ſay, but what do they concern me? or if I ſhould ſee the wealth of *Solomon*, what am I the richer? but when I ſee the wealth of Chriſt I ſee my own riches.

Oh my ſoul, the Lord grant that this may be thy ſtudy day and night! here indeed is the difference you ſhould make between Chriſt and others, when I hear and read the excellencies of other Saints, it may be a diſcouragement, as when I read of the patience of *Job*, I am diſcouraged, becauſe I am ſo peeviſh; when I read of the holineſs of *David*, who prayed ſeven times a day, and many times in the night riſing to prayer, this diſcourageth me; but when I read of Chriſts patience or holineſs, I look on him, not as abſtract from me, but as my head, as one that all he did was for me; oh, then who would not but know what is knowable of him!

But then again, did Chriſt do all he did for us? then ſurely every thing, yea, all that a Chriſtian hath ſhould be for Chriſt, and then ſhould we ſhew our ſelves Chriſtians indeed, as *Paul*, 2 *Cor.* 5. 14, 15. for (ſaith he) *the love of Chriſt conſtrained us, for we thus judge, that if Chriſt died for us, then were we dead; then we that live ſhould live to him that died for us*; the love of Chriſt overcame him, and carried him captive, as a ſtrong ſtream would carry a little cockboat: what was I dead, and did Chriſt give me life? then if by the grace of God I live, I will

will give that life to Christ: never do you live like a Christian till you come to this, to live wholly to Christ in all that you have and do enjoy, your estate, Trade, and in all your outward comforts; and its most certain that to a gracious heart there is no Rhetorick under heaven will more prevail to the performance of a duty, or to the avoiding of what is evil, then to perswade to the one, or to forbear the other, by the love of Christ; this drawes out the heart to be liberal for Christ, and serviceable to Christ; oh how full did these convictions come upon my heart! the Lord having but just before been pleased to give in a portion of the outward riches to me, which wrought so upon my heart, and made me greatly to desire and beg of God, that whatever I had or enjoyed might be wholly improved for Jesus Christ and for the advancement of his glory.

The 18 of *March*, Mr. *Knight* being under some bodily distemper, not being fit to preach, my heart was drawen out to go to *London* to hear, though with some bodily prejudice, not being very well, and the weather falling out wet, yet did the Lord provide a comfortable and refreshing word for my poor soul, both from Mr. *Simpson*, whom I

heard in the morning, as alſo from Mr. *Rogers*, whom I heard in the afternoon. Mr. *Simpſon* ſpake from that Scripture, *Epheſ.* 1. 16, 7. verſes.

The 23 of *March*, 1652. being the fourth day of the week, did the Lord go on yet further to ſpeak many comfortable refreſhing words to my ſoul, from Mr. *Knights* miniſtery, who then ſpake to us from that Scripture in 1 *Joh.* 4. 19. *We love him, becauſe he firſt loved us*; whence was obſerved, That as love beaming out from God to his people takes them up into union with himſelf, ſo this union occaſions the reflection upon that divine love, whereby we love God again; ſo that, being beloved we love the firſt lover which is God. There are two things very pleaſing to gracious hearts, the one is to take a veiw of God in his rich love; & the other, to veiw our ſelves intreſted in that love.

For the firſt, all ſights of God are glorious, becauſe his glory paſſeth through all his diſcoveries; but no ſight more raviſhing then that of his love, and no love like his diſtinguiſhing love, with which he loves his people, whereby he makes them both loving and lovely, for the beauty of a Saint is the beam of his love, and the luſtre and glory of that love is, that it ſprings from his love who loved us firſt.

And

And here he ſhewed us, that in theſe words we had a loving and beloved diſciple of Chriſt, taking a due ſurvey of the fountain of all ſaving operation to be in God himſelf: and ſecondly, that from the light of that divine love he looks into his own and other beleevers hearts, and finds a ſtrange reflection of the divine beam of love from God in his, and their loves to God again.

In the firſt was ſhewed the glory of the perſon loving which is God: ſecondly, the manner of his communicating of all saving good, its through love; and then the object of this love (us;) and laſtly, the priority of it, he loved us firſt; where was further obſerved, that this is a communicative nature in the goodneſs of God, it is not drawn forth, but puts forth it ſelf in love, that there is nothing in the creature to procure it, neither can any thing in the creature hinder it; whiles we were yet enemies he reconciled us by the blood of his croſs.

This love in God is a nature not a paſſion.

And all he hath, and is, and doth to beleevers, iſſues through his love, his wiſdome, power, all is communicated through love, ſo that we were taught,

Firſt, that the Saints are the bleſſed ones of God.

Secondly, they are beloved before they love.

Thirdly, that they that are beloved of him do love him.

Fourthly, that they love him becauſe they are firſt beloved.

And by Application of theſe we are taught.

Firſt to be like our heavenly Father in love, yea in loving where we are not beloved; this was a ſingular thing required of the Saints, eſpecially to love mens ſouls, the ſtream of divine love it runs in the ſalvation of mens ſouls; it loves to be like God.

Secondly, let no man glory in what he is, what haſt thou that is not an iſſue of this love? this love makes the difference between thee and others, be not high minded but fear.

Thirdly, conſider your ingagements to divine love; you owe all you have, and are, and all you ſhall be to eternity to this love of God.

Fourthly, we were exhorted to look out for as much as love could yeild us; love in man ſets the whole ſoule a work to ſearch for ſome ſuitable thing that may beſt pleaſe its object: ſo God takes up the beſt wayes to make the glory of his love ſhine moſt clearly towards us, and therefore unvailes it in the face of Jeſus Chriſt: as alſo fifthly, we

were

were exhorted to walk anſwerable to this love.

Firſt, humbly, it is a free love that is the ſpring of all we have and are.

Secondly, look into all your wayes, to ſee what fruit this great and glorious ſeed of love brings forth in you.

Thirdly, be transformed into love, that you may be lovely as well as beloved.

Fourthly, as you look into Gods firſt love, ſo look into your own firſt love; abate not of your love to him, for he abates not: what he ever was, that he will be unto you.

Fifthly, if the Saints are beloved, let me take heed of abuſing Gods beloved ones, his darlings.

Sixthly, walk chearfully, you are beloved from above, what if the ſervant frown ſo the Maſter love?

Give God your firſt love.

Give God your ſelf, in your lives, not onely your duties but your ſelves; for God gives you, in his love, not onely your pardon, and gifts and graces, but himſelf.

Be not jealous of God, he loved firſt,

Be like God, be firſt in love to the Saints, look not for love to your ſelf but be lovely to others.

Love firſt, and that will draw love.

God liveth where he loveth, he loveth us firſt, then God liveth where he loveth, as the creature is ſaid to do: if God loveth us, then he is ſaid to live within us, and that continually; and therefore as ſure as God liveth there is a reall heaven in the heart of the Saints, for as God liveth in heaven, ſo he doth in the heart of his Saints: therefore ſay not, who ſhall go into heaven to ſee God? but if God loves thee, and his heart be ſet on thee, there is that love in thee that ſhall ſee Gods love to thee, which is a heaven to the heart.

Is Gods love to you? then look for aſmuch as Gods love can afford; now what will not love afford to a mans wife or children? it contenteth them not that they have meat, drink, apparel, but that they have that which is ſuitable to their relations and condition in this world: now all in God iſſues through his love; therefore, oh Saints! raiſe your hearts to look for as much as this love can afford, ſo as your hearts may ſtand and wonder at the height, depth, and length of the love of God.

Oh how ſhould your hearts rejoyce! ye live not by what you have, but on what is in the heart of your Father; oh! therefore go with open mouths, and enlarged hearts

hearts to him, for if he can find any adminiſtration that may moſt fill and ſatisfie your hearts, look for that, becauſe he thought no blood could ſatisfie you, but his Sonnes blood.

Becauſe he thought no gift like that of his Sonne, oh therefore let not your hearts be ſtraightned! do not content your ſelves with little things, and ſay, oh! if I can but ſcrabble to heaven I care not; but remember in what relation you are ſet, even under the beams of divine love, therefore look for as much as this love affordeth you.

Oh how abundantly did the Lord refreſh my ſpirit from theſe precious truths thus hinted out to me! and ſtill he goes on confirming my ſoul in the apprehenſion of his love; which doth (in ſome meaſure) cauſe my ſoul to turn back with love to him again, which the Lord increaſe.

The ſecond of *March* 1653. having appointed a Church-meeting, every *Wedneſday* after the lecture at *Fulham*, and it being now to begin, and the brethren being put upon it to exerciſe their gifts, the Lord was pleaſed much to draw out my heart to beg his preſence and pouring out of a large meaſure of his ſpirit upon the brethren, fitting them

for

for this work, taking ſpeciall notice of one of them, whoſe ſpirit did melt before the Lord into tears in the apprehenſion (as I conceive) of the weight of the work, which (I confeſs) took much upon my heart; and drew it out very much to ſeek the Lord on their behalf, as alſo that it might be a bleſſed opportunity to all our ſouls.

The 28 of *March*, how many ſweet refreſhments did the Lord hand out to my ſoul? (which I deſire may abide upon my ſpirit) through Mr. *Knights* miniſtery at *Fulham*, from 1 *Cor.* 11. 24. *Take, eat, this is my body that is broken for you, this do in remembrance of me*; from the word [*take*] there are ſeven conſiderations, full of abundant comforts, as they were ſet upon my heart, as

Firſt, here obſerve Chriſts heart, and ſee with what bowels of affection he ſpeaketh, how freely himſelf offers the riches of mercy, [*take*] why what, or whom ſhould we take, but himſelf, poſſeſs himſelf? thus he ſtandeth calling and crying, *take me, love me, receive me, eat me, drink me*; let me be yours, oh high love! he doth not bid the ſoul take wrath, vengeance, death, or hell, but take me.

Secondly, his commands are more to pleaſure

ſure you then himſelf, why ſhould we take Chriſt? why *this is my body that was broken for you, my blood that was ſhed for you*, take me for your own ſakes, for you need me, to refreſh your hearts, therefore take me not that I ſhall be the better by it, but that you may have more pleaſure and delight in me, that may do you all good: oh high love!

Thirdly, obſerve, Chriſt ſees our need better then our ſelves, there are bowels of compaſſion in him; what, for a man that enjoyeth much to look out for them that want much? yet ſo it is here, you haye not the diſciples crying, oh Chriſt give us thy ſelf, and blood, but here is a Chriſt who having it, and knowing that we ſtand in need of it, offers it freely, [take] oh admirable love!

Fourthly, obſerve, he is not content till you be fully ſupplyed, he ſetteth no bounds, but *take and eat as much as your hearts will hold*; take what? *whole me, all of me*; my ſpirit, blood, mediation with the Father, all my righteouſneſs; take all, he ſtinteth no man, but opens wide the treaſure of his grace.

Fifthly, obſerve hence, Chriſt is well acquainted with the fears of his Saints hearts, therefore, ſaith he [*take*] imploing, as if

if the trembling heart would ſay, O Lord, I dare not, theſe things are too great and good; I know thy fears (ſaith Chriſt) but I lay a law on thee that wil make thee give over all, for this law comes with power; *take and eat*, he bids you take, and that on pain of diſobedience to Chriſt, when Sathan, and ſinne, and corruption ſay, *eat not*, then remember what Chriſt your Lord ſaith, [*take and eat*] and hearken not unto the voyce of of a ſtranger, if any ſay, eat not, Chriſt ſayes, eat; though the fears are great, and the tremblings many that are on a gracious heart, yet ſtill Chriſt biddeth them, [*take and eat.*]

Sixthly, Chriſt knew the Saints would tremble, on the point of unworthineſs, therefore he ſaith, [*take, eat*] why what is it but *my body that is broken for you*; will you throw away that which is for you? but you are unworthy, why this is that which maketh you worthy; becauſe this is that out of which iſſues out all righteouſneſs to you: and though they may cry out, they were unfit, he commands them to remember, how fit Chriſt is for them; for whom is bread fit but for them that are weak, and need nouriſhment? for whom is that wine but him that is of a ſorrowful heart? for whom

whom is that act of Christ, but for that ſoul, that cries, Lord I am unworthy, thou ſhouldeſt come under my roofe?

Seventhly, he ſaith [*take*] which is a giving a man a propriety and poſſeſſion of himſelf, and this is that indeed this ordinance gives forth, when a man ſo taketh Chriſt, as that Chriſt is his [*take, eat, this is my body that is broken for you*] ſhewing that the Saints ought, in the communication of this divine myſtery, to take Chriſt wholly, & by this to claim propriety, becauſe nothing can be more ours then a thing that is given us, and we ſinne againſt him, if we take him not; O therefore take him as your own.

He ſaith not onely [*take*] but [*eat*] you *take* in order to *eating*, ſo that your acceptation of Chriſt is that you might be ſatisfied with Chriſt, and filled, for he is not onely to gaze on, as the braſen Serpent was, but to feed on, as the manna was, therefore (ſaith Chriſt) [take and eat] rendring himſelf in the moſt eaſie way of adminiſtration; nothing under heaven a man is more eaſily drawn to then to eat, a hungry man need not be much perſwaded to eat, yet behold here,

Firſt, That you had need to be intreated

to

to eat and feed on Christ, else what need this word; but to note, that the Saints were apt to stand still, when they should be feeding on Christ, therefore saith he [*take and eat.*]

Secondly, This is of all other the most easie way of partaking, being a natural act, for that a man eateth putteth him to no pain, yea the pain within is supplyed, & the hunger satisfied.

Thirdly, He setteth no bounds but [*take and eat*] it is a command that lyeth on us, for the supply of wants and the cheering of our hearts, for so farre we may eat, and no further: Christ bids you take what you need, implying,

1. That there is enough in Christ for any Saint to eat, else it would not become Christ to bid them, but he saith [take and eat] implying that no Saint can say, Lord I have a desire to eat, but here is not enough, they cannot say I have sinnes and guilt, but can find no pardon, no, Christ bids you [eat] implying there is enough to feed on.

2. He setteth you no time neither, but eat as long as you live, yea untill his coming again.

O how abundantly did those hints take upon my heart, and even swallow up my

ſoul in the admiration of that love! the Lord grant it may abide upon my ſpirit for ever.

March the 30, the Lord was pleaſed in ſome meaſure to give in an anſwer to that deſire put up *March* 25. for the pouring out of his ſpirit upon the brethren through whom the Lord was pleaſed to appear livelſy in my apprehenſion, and in a ſpiritual manner in him whoſe ſpirit ſeemed to melt under the thoughts of the weight of that exerciſe.

March the 30 the Lord was pleaſed exceedingly to draw out my heart in the behalfe of my Mother, whom I apprehended to ly under ſome ſadneſs in reſpect of the want of the clear ſight of her intereſt in God, beſeeching him that he would be pleaſed to wean her more from the world, and all things here below, and that he would be pleaſed to manifeſt himſelf to her, and let down the light of his countenance upon her, and ſhew her his face, and not his back, that as he had been pleaſed to ſhine upon my poor heart, and the hearts of others of his Saints through prayer, ſo that he would alſo be pleaſed at this time to let this requeſt come up in remembrance before him, and give in a gracious anſwer to it, as alſo

that

that he would be pleaſed to pour out his ſpirit upon her, and let it be a ſpirit of grace and ſupplication, in the ſenſe of the want of which her ſpirit groaned for before him, as alſo under the ſight of her unprofitableneſs under all ordinances, beſeeching him, that as it was he, and he alone, that cauſeth his people to profit, ſo that he would pleaſe to give out to this his poor ſervant a profiting ſpirit under his adminiſtrations to her, which deſires were not onely put up before the Lord but are the iſſuings out of my heart frequently before the Lord, on her behalfe.

March 31 the Lord was exceedingly pleaſed to put it upon my heart to ſeek his face in the behalf of my dear Brother, deſiring above all earthly bleſſings, that the Lord would be pleaſed to give me him in as a return of prayer, that one ſo nigh me might not periſh; in which deſires he drew out my heart exceedingly, inſomuch, then and often ſince, ſo that I could willingly pour out my very life for him, that the Lord would but touch his heart in mercy, and that that work we hope the Lord hath begun in him, he would finiſh, telling the Lord withall that he had ſaid, what ever we ask beleeving we ſhall recieve, beſeeching him to

in-

increaſe my faith, telling him further, that it was my deſire to beleeve, and expect the return of this poor deſire in his own time, and how it might make moſt for his glory, and that, if it were his will, to let me ſee it: and that ſeeing he had given me thus much boldneſs, from the experience of his richneſs in anſwering the deſires of my poor ſoul both for my ſelf and others; that he would alſo pleaſe to give in this poor Brother, as a return of prayer, and help me to give him the glory of it, and, truly immediately before this duty, it was much ſet upon my heart to beg of God to manifeſt his pleaſure to me in this thing, and in drawing out my heart and the heart of others of his people on his behalfe.

March 31. In my morning-ſacrifice I had this diſcovery or experiment hinted upon my ſpirit, that if it were ſo good to be in the heart of Gods people, as my ſoul had found by experience it was, being really perſwaded that much of the ſoul-mercies that I enjoy came in through the prayers of ſome of Gods people for me: oh what is it then to be in the heart of God! for, truly, had I not been in his heart, the being in their heart would little have advantaged me.

April the ſixteenth, the Lord having been pleaſed two or three dayes before, much to diſappoint that expectation of my ſoul, providence caſting me among ſeveral godly perſons, and finding little of God drop from them to my ſpiritual advantage, as alſo finding my own heart exceedingly bound up whiles I was in their company, when as I was going home, it ſo ſeiſed upon my ſpirit, that I thought my very heart was overſet, and would have burſt within me, all which put my ſoul, into a holy awe and trembling, for fear leſt the Lord ſhould alſo at this preſent withdraw from me, which put my ſoul upon a more earneſt and importunate ſeeking of him to appear to my ſoul through every ordinance of his, that I might ſee his face and not his back, urging of him very much with the promiſe that he had ſaid, that the ſeed of *Jacob* ſhould not ſeek his face in vaine; beſeeching the Lord that it might be made good to my ſoul at this time, the next day, if he ſhould pleaſe to adde this one opportunity more to me: telling him withall that it was true I might, (yea I had ſought other things in vaine I but) ſhould I ſeek his face in vaine, now, that I come onely to ſeek his face, relying on his promiſe he had made me, that

I ſhould not ſeek in vaine, and therefore I did deſire to roul upon it, beſeeching him to increaſe my faith that I might really and indeed expect the performance, and making of it good at this preſent to my ſoul: and truly I dare not but (to his praiſe) acknowledg and deſire that the remembrance of it might dwel upon my heart, and the Lord was pleaſed, in a wonderfull manner to manifeſt himſelf this day, being the 17 of *April*, to my ſoul, through which that whole day both in prayer and preaching, every word in prayer coming as if it had been fetched from the bottom of my heart, and every word in the Sermons, being of ſuch ſpiritual concernment to me, that I could not but acknowledg the Lord mightily preſent through his ſervant Mr. *Knight* this day.

And truly this former appearance of God having ſo raviſhed my heart, and refreſhed my ſpirit, I was alſo imboldened to ſeek the Lord for his appearance *April* 20. beſeeching him that as he had begun his work in abundant meaſure in mercy, that he would alſo pleaſe to go on and adde this one mercy more and truſt me with it, and give me a heart to improve it to his glory, that as he had given me this abundant experience

of not ſeeking his face in vaine, ſo that he would ſtrengthen my faith, even at this time alſo to call upon him, and truly the Lord was pleaſed alſo to bow down and appear abundantly to my ſoul this day alſo through Mr. *Knight*.

April 27. I gave up in a note this day that one deſires to praiſe the Lord, that, amidſt all the trials he hath been pleaſed to excerciſe her under in this pilgrimage, he hath been pleaſed to give her ſome taſtes of the reſt that is onely to be enjoyed in himſelf, beſeeching him ſo to increaſe her faith, that ſhe may be enabled to live upon a promiſe; this was given up to Mr. *Knight* to ſpread before the Lord, *April* 24. 1653. For one whom the Lord hath been pleaſed, out of his free grace, to ſet his firſt love upon, and continually to follow with mercy upon mercy, and to give in one return upon the neck of another, notwithſtanding ſhe had often in the rebellion of her heart, ſaid, that God had covered all her prayers with a cloud, and would never anſwer any of them, which yet he hath abundantly done, which ſhe is not able any way ſufficiently to admire, or bleſſe his name for, and therefore deſires that thoſe whoſe hearts the Lord hath more inlarged to this glorious heavenly work, would

would help to bleſſe and praiſe that name of God, whom there is none like unto, who continually waiteth that he may be gracious; beſeeching him that he would alſo enable her ſoul to wait, to bleſſe and praiſe his name, yea, wait for a heart ſuited to all theſe wonderful appearances of his to her ſoul, that ſhe might be more and more dedicated and given up to him, and him alone in all ſhe hath, is, or ſhall be enabled to do: this alſo was given up to Mr. *Knight*.

April 26. apprehending that one propounded to the Church intended to addreſs himſelf to the Church for admiſſion, being before, much diſſatisfied concerning him, yet finding much inclination in the ſpirits of others to him, I was exceedingly troubled about it, and beſought the Lord to direct me what to do in it, beſeeching him alſo to appear among us, and give in his ſpirit, that it might be to us a ſpirit of diſcerning, that he would be pleaſed to enable him to make out yet more clearly, that work that he had wrought in his ſoul, if indeed there were any, or elſe give us ſuch a diſcerning ſpirit, as might teach us what to do in it, that, if it were his will, there might no ſoul come in among us that might any way darken his glory, but that thoſe that were re-

ceived might be ſuch as himſelf by his ſpirit, ſhould receive, nor none be detained but ſuch as himſelf ſhould, by his ſpirit, through his poor ſervants detain; as alſo begging of the Lord, and that with much earneſtneſs, that if there were no real work of his upon his heart, that he would be pleaſed to find out ſome way or other in his wiſdome to keep him off.

April 24. 1653. was the Lord pleaſed graciouſly to convince me yet further of my ſinneful paſſion and aptneſs to be angry, either without a cauſe, or upon a light ground, and ſo to diſhonour the Lord; which conviction was ſet home from Mr. *Knights* expreſſion of *Mat.* 5. 22. *I ſay, if you be angry with your Brother without a cauſe, you ſhall be in danger of judgement; and whoſoever ſayes to his Brother, Racha,* (which word expreſſed their contemning of their Brethren; that is, to have contemptible thoughts of them,) this is a greater evil, for *this is in danger of the Councel: but whoſoever ſhall ſay, thou fool,* (that is, one that hath no underſtanding, but is even as a beaſt) this is in Chriſts judgement an hainous ſinne, for (ſaith he,) *he ſhall be in danger of hell fire.*

From all which the Lord was pleaſed to ſet it home upon my heart, that I had been exceed-

exceeding guilty, (even to this day) in a great meaſure, of thoſe evils, which conviction I deſire may abide upon my heart to make me (through the ſtrength of Chriſt) more watchfull over my own heart in this reſpect, then ever I have been.

There is one conviction more this day ſet upon my heart, from theſe words; *if thou remember thy Brother hath ought againſt thee:* (he doth not ſay, if thou haſt ought againſt him, but if he hath ought againſt thee) do thou ſeek reconciliation, yea, leave not till it be wrought out; from which the Lord not onely convinced me of this my duty, and told me I ſhould not ſuffer any prejudice to lie in my heart againſt any, but alſo much comforted my heart under the ſight of this, as that which (through grace) I found the Lord had really wrought in my heart, and enabled me daily to practiſe.

The ſame day the Lord was pleaſed, in the miniſtery of his word, to convince my ſoul, that it is not the performance of duties at ſet times, this is not all required, but when the ſoul is indeed pained under the ſenſe of its want of inlargedneſs to Chriſt, and the like, (that it cries out as the infant after the breaſt) & is not ſatisfied with any thing without it, but the ſoul panteth

within it ſelf, and wanteth ſome manifeſtation of Chriſt, and this putteth upon duty: from which the Lord was pleaſed to convince my ſoul, that I had been ſadly guilty of the miſperformance of duty in this reſpect many times.

Which put my ſoul upon a ſearch into it ſelf, whether I were not guilty in this reſpect, after which I found I had been often guilty of the miſperformance of duties, doing them many times, eſpecially heretofore, without this ſtrong panting, and ſenſe of my want.

April 27. Oh my ſoul! art thou not able to ſay, through grace, before the Lord the ſearcher of hearts, that there was hardly that word came out of thy mouth, or that action done by thee in any place or company, that paſſeth by thee without a reveiw, judging and condemning thy ſelf for them.

The beginning of *May*, though I can find little fruit or growth in my ſoul, the ſight and ſenſe of the works of God upon my ſoul, are, as it were, drawn over with a cloud, yet, even then, oh my ſoul hath not the Lord much refreſhed thee, by enabling thee (in ſome meaſure) to roul upon that gracious word which hath been at ſeaſonable times brought to thy veiw, that in *Hoſ.* 4.

4. 8. *I am as a green fir-tree, in me is thy fruit found:* now this tree is alwayes green.

Doth not the Lord ſometimes diſappoint the expectation, (oh my ſoul!) even of the ſenſible enjoyment of his own preſence in a duty, or ordinance, or ſociety, that he might the more ſweeten it to thee when he is pleaſed to appear, and the more to draw thee out to ſeek his appearance, and to cry mightily after him?

O my ſoul why ſhouldeſt thou ſay thou canſt not find love to God, when thou doſt ſo frequently, and reſtleſly, deſire the preſence and appearance of God, in every ordinance and duty! if it be not for his own ſake, why doth not my ſoul ſit down and reſt contented with the ordinances themſelves?

Two papers were given to Mr. *Knight*, to preſent before the Lord at a private faſt at *Fulham* Chappel in the behalf of the nation, *May* 4. 1653.

1 One who continually groanes before the Lord under the ſenſe of the body of death, and the continuall iſſuing of it out in the whole courſe of their converſation, to the diſhonour of that God that deſerveth for ever, even by their ſouls, to be admired and praiſed, being a God that delighteth in mercy, and in the manifeſtation of it to

their

their poor ſouls, notwithſtanding all their rebellions againſt him; the deſire therefore of their ſouls is that you (who love and fear the Lord, would improve your intereſt in him in their behalf, that the Lord would once be pleaſed to give them more power over all their corruptions, that however he ſees meet to deal with their bodies, though he wounds, yet it is he that heals; though he layes ſickneſs, weakneſs, diſtempers, whatever he pleaſe upon them, that yet he would pleaſe to give them more ſtrength in their inward man, to ſubdue and mortifie their corruptions, and reſiſt all the fiery darts of Sathan, enabling them to walk with an holy awe, and fear of his bleſſed ſelf, in the whole courſe of their converſations, in all their relations, and under the diſpenſations of God to them, that ſo, if the Lord pleaſe, they might never prove by their uneven converſations any blot or blemiſh to the glorious Goſpel of God, and their Saviour Jeſus Chriſt; the thoughts whereof was (if their hearts deceive them not) more bitter then death.

2 One who earneſtly deſires that thoſe who fear the Lord would wreſtle mightily with him, in the behalf of ſome poor, dead, dark, ſoul, who is nearly related to them, that the Lord would once be pleaſed to ſpeak

ſo

ſo effectually to their hearts, that they might be cauſed to ſtand up on their feet, and Jeſus Chriſt might give them life; that, ſeeing he hath ſaid, the dead ſhall hear the voyce of the Sonne of God, and hearing live, that this bleſſed word might be made good to their ſoules, that ſo they might have cauſe to praiſe him, even to all eternity for this unſpeakable mercy.

This latter was written in the behalf of one in near relation; afterwards it was exceedingly ſet upon my heart, not to do it onely in his behalf, but alſo in the behalf of other poor dark ſouls in relation to me.

May the 4. Oh my ſoul! muſt thou not needs acknowledg the Lord a God hearing the very groanes of thy ſoul, before they were effectually put up? puting in, at the very time, a ſeaſonable word into the mouthes of his ſervants, ſuiting to thy troubles, and fears, ſupporting thy ſpirit under them abundantly?

And did not the Lord, (that ſame day *May* 4.) by a letter, that, (as ſoone as I came home,) came to my hands, gave my ſoul great hopes of a begun work upon that poor ſoul, which came, (as it were,) as a freſh return of prayer, this very perſon being in my heart in theſe deſires that were then put up?

May

May 21. the Lord was pleaſed, one Evening, very much to draw out my heart to beg his appearance to my ſoul in every ordinance in a more full and lively manner then formerly, and next day (being the firſt day of the week) truly, the Lord was pleaſed very much to appear, in the morning, to refreſh and chear my heart, and ſo alſo in the ordinance of the ſupper; for which bleſs the Lord, O my ſoul.

The fourth of the fourth moneth; In the Evening I found my heart very dead, and dull to any ſpiritual ſervice, yet the Lord was pleaſed to draw it out in this requeſt to him, begging a ſpecial preſence of his the next day, both in prayer and preaching, and the ordinance of the ſupper, begging the Lord to appear through his ſervant that was to adminiſter in his name, that there might be ſuch a lively preſence and appearance of God through him, as might be a token of good to my ſoul.

And truly the Lord was pleaſed the next day in a lively manner to appear, not onely ſuiting his appearance to that dead dull frame my wretched heart was in to him, but doing abundantly above even my expectation, in ſome ſenſe riding triumphantly and glorioufly in the charet of his word. The

The 13 of this fourth moneth, in the Evening, the Lord drew out my heart very much, amongſt other things, to plead with him to diſcover to me what the deſires, the hungrings and the thirſtings of my ſoul were indeed, after telling him withall, that (as farre as I knew my own heart,) it was not after the world, the profits, pleaſures, or any thing in it, beſeeching him to ſearch and try me, and if I were deceived in this, to diſcover it to me, and to be ſo farre from ſatisfying any thirſt of my ſoul after any thing beſides himſelf, as to blaſt it, and to make me ſenſible of it, and humble before him for it, but telling him withall, that he had promiſed that he that hungers and thirſts after righteouſneſs, they ſhall be ſatisfied and filled, and truely if (I know any thing of my own heart) this is it my ſoul waiteth for, and brayeth after, to be made more like him, more conformable to him, to have the ſpirit of a child put upon me, whereby I might be more like unto him, and more dedicated and given up in all my wayes to him: but that, if it were not thus with me, but that I were deceived in it, I did then beg, above all things in the world, that the Lord would diſcover it unto me.

The 25 of this fourth moneth, my ſpirit was

wasdrawn out to beg the Lords appearance the next day, and ſuiting my heart to it, (which I found in a very dead & dul frame) beſeeching the Lord that his appearance might not anſwer that wretched frame my heart was then in, but that my heart might be put in frame to meet with him.

As alſo, that the Lord would be pleaſed to provide a portion for every poor ſoul that deſires to ſee his face, and to ſeek his preſence, that they might find ſome word ſuitable to their condition; and how richly and abundantly did the Lord anſwer each of thoſe deſires, both in behalf of my own ſoul, and alſo on the behalf of others? how glorioufly did the Lord appear and ride triumphantly in the Charet of his word? this day in the morning, preſenting very glorious uſefull truths, ſeaſonable to my poor ſoul, which the Lord enable me to practiſe and make uſe of, enabling me to improve the promiſes to this great work of cleanſing from corruption.

Yea, the Lord was pleaſed, in a further way, to anſwer my deſires for others, putting in a very ſeaſonable word of his to my Cozen *Jefferſon*, concerning free-will, who was much in my thoughts in my former requeſts, ſhewing how the promiſes were made in reſpect

ſpect of our own weakneſs and nothingneſs; for had the creature any power, God need not promiſe to do all.

The Lord having thus appeared this morning, there aroſe in my heart a queſtion at noon, whether I ſhould not publickly by Mr. *Knight* offer up praiſes to the Lord for this appearance of his, but through many fears that aroſe upon my ſpirit leſt it might be miſconſtrued, as if I did deſire to appear to be ſomebody, with the like temptation was kept off, yet (notwithſtanding ſome trouble to my ſpirit, for I was greatly deſirous to have bleſſed the Lord publickly for it,) yet how did the Lord appear in anſwer to this ſecret deſire of mine! For Mr. *Knight* himſelf, upon his own account, did largely bleſſe the Lord for his appearance in the midſt of the day, and ſo throughout, with which my heart did really cloſe, and ſo did our Siſter *Arnal*, as ſhe ſaid afterward, as well as my ſelf, greatly rejoycing that the Lord drew out his heart in that wherein her heart and mind alſo did ſo abundantly joyn.

Our Brethen having made ſome entrance into the private conference, and ſomewhat of God appearing from ſeveral of them, my heart was much drawn out to propound ſome queſtions to them, having two or three things

things upon my ſpirit, wherein I was much unſatisfied, and having reſolved upon the thing in general, there aroſe a great diſpute in my ſpirit, which queſtion to propound firſt, (for they all left much weight upon my ſpirit) and amongſt others, I had a very ſtrong deſire to propound this, what means might be beſt available for the ſubduing of pride; and ſtrong debate had I in my ſpirit, before I could paſſe this over, yet, at the laſt my ſpirit was overcome to propound another, which proved very ſuitable to many other ſpirits, in which I ſaw ſome hand of God.

Yet did my heart earneſtly long after ſome reſolutions concerning that of pride, but how gloriouly did the Lord a while after (the 26 of this fourth moneth) appear in anſwer to it? ſhewing me, that there is no way like to the taking of the advantage of the ordinances, which the Lord enable me to do.

About the end of this fourth moneth, obſerving Mr. *Knight* ſomewhat aſtoniſhed at the paſſages of providence in the government, upon which, for ſome time, he was very weak in praying for it, and ſeeking the Lord for them in place, which was a great trouble to my ſpirit, whereupon I made a

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draught of a letter to ſend to him, wherein I preſented him with my ſcattered thoughts, deſiring him to take a veiw of what he delivered to us the laſt thankſgiving day, from that, *Iſai.* 65. 24. *before they call I will anſwer*, ſhewing, that God was ſo quick in his work in theſe latter dayes, that he often left his own behind, with ſome other ſuch hints, which letter I did not ſend, fearing to preſſe too farre upon my own ability in that kind.

But how abundantly did the Lord anſwer thoſe deſires which were onely upon my heart, but not preſented at all ſave onely before the Lord? who was pleaſed to draw out his heart to mention them before him, and afterwards upon the 10 of the 6 moneth, (upon the occaſion of a day kept to ſeek the Lord for them) the Lord was pleaſed again to caſt in thoughts upon the ſame Scripture in *Iſai.* 65. 24. *before they call I will anſwer*, which was a real anſwer of my poor deſires, wherein the Lord ſhewed me, that the deſires I had were yet upon his heart, (for which bleſs the Lord O my ſoul) who, though thou didſt not preſs them, (thoſe deſires being hindred by ſome thoughts ariſing in my own mind,) yet was pleaſed to give me to ſee the deſired iſſue which thou didſt aim at.

There was the 10 of the 6 moneth, at a private day of humiliation (we kept with respect to the publick affairs of the nation & our selves) four papers of desires put up to the Lord to Mr. *Knight*, these two first the Lord hath begun graciously to answer the tenth of this sixth moneth: The first was this one, (to whom the Lord hath discovered from his word, what great advantages there are held out in it, to the cleansing of the soul, and perfecting of holiness in them, but the party not being able to discern them to be made real advantages to their souls; although (if their heart deceive them not) it is the great desire and expectation of their souls to perfect holiness, and the want of the sight of it their continued burthen, which maketh them even cry out for deliverance, and for the accomplishment of the time wherein they shall dishonour God no more, but shall be made like unto him,) desires your remembrance before the Lord to those ends, that seeing his will is in those things, and that the promise is so full concerning the accomplishment of it, that he would please to discover to their souls why it is that the work goes so heavily on, and what shall be discovered to be the let, it may also by him be removed whatever it be, though

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in things never so near and dear, and their hearts supported and born up, and made submissively-willing to lye down at his feet, to be made to do, to bear, to suffer, to forsake any thing for his glory.

But how graciously did the Lord (this same day being the tenth day of this sixth moneth) begin to answer one main thing in this request, discovering to my soul, that haply, one main end why he did not perfect this work of holiness in me, but suffer corruption still to work, might be, that I might yet cry out more mightily to him: happly, I have not been so importunate in my desires after sanctification as after remission and pardon, and the sight of sinne: and that the Lord would have me yet to cry more mightily and wrestle it out with him, and resolve to give him no rest, yet not that I should content my self in pouring out those desires to him, and so rest there, (as was also hinted to me the same day) but to be watchful over my heart and conscience, watching and praying, calling and crying, untill the Lord appears, and not to think it enough to spread these desires before the Lord, and then give way to sinne, and temptation, and corruption, and (as was the next day the eleventh of this 6 moneth

1653. hinted to me) what was Gods end in discovering the power and strength of sin, but that we come more near to him, and by faith roul upon his covenant and promise for strength against it? and, on the other side, what is Sathans end in setting home sinne with the aggravations of it but to make us sit down in discouragement? now, (O my soul) is it better for thee to accomplish Gods end, or Sathans end? oh therefore close in with God, & beg power and strength of him to do it.

Nay, in farther answer, the Lord was pleased to enable me to expostulate with that unbelief, and first of my own heart, this eleventh day, saying, O my soul, is it not thy duty to beleeve; for is it not said, *blessed are they that beleeve?* though thou see not lust and corruption subdued by the eye of sense, yet, O my soul, roul upon the Covenant and promise by faith, for *faith is the substance of things not seen, and the evidence of things hoped for*; therefore when thou come to be fully rid of this body of death, then faith shall cease, and be of no use; but now is the time to act faith, when thou canst, by the eye of sense see nothing, but thy self to be compassed in with a body of death and corruption.

And

And for the want of the ſight of holineſs perfected in the fear of God, the Lord doth not onely diſcover that his will lies in this work, that it is his will even our ſanctification, and that we may well remember him with it, and pray as he teacheth us, that his will may be done, ſo it ſhall certainly be, but did the Lord diſcover to my ſoul (the eleventh of this moneth) that this alſo was part of the prayer of Chriſt, *ſanctify them through thy truth*, *Joh.* 17. and he ſaith in *Joh.* 11. ſpeaking at *Laſazrus* his grave; *I thank thee, O Father, that thou haſt heard me alwayes, but I ſpeak it for their ſakes, that they might beleeve*; now, (O my ſoul) if this be Chriſts prayer, and that as he ſaith, *Joh.* 17. *not for the diſciples onely, but all that ſhould after beleeve*, and if God heareth him in what ever he asketh, as (he ſaith) he doth; then, O my ſoul, up and beleeve, for this work ſhall certainly go on.

The truth is, the Lord did herein not onely anſwer to this, but to the other requeſt alſo that was this day preſented, ſo that the Lord did anſwer them both, even as I did at once preſent them both, (bleſſed for ever be his name)

Which gracious anſwer cauſed my ſoul the next day to preſent this ſhort deſire alſo

to Mr. *Knight*, to be put up to God in way of thanks, saying, one, whom the Lord hath been pleased (through rich grace and mercy) to hear, and answer since our last meeting, desires to magnifie the name of our prayer-hearing God, a God that delighteth in mercy, and in the manifestation of it to his poor worthless Creature, beseeching him further to increase my faith, and help me to act it lively at this present in a plentifull feeding upon the Lord Jesus, that so my soul may find abundant strength, healing and cleansing to issue from him in whom all my hope and help lyeth.

The same tenth of this sixth month, the second paper that I put up this day was in relation to our communion, which I thus expressed; One of this despised handful desires, that the Lord would be pleased to humble our souls before him, that we have been guilty before him of rashness, and inconsiderateness, together with want of love and tenderness to each other, which the Lord make every soul of us deeply sensible of, and help us to abound more to his praise in every good word and work, that we might never by any of our weaknesses and miscarriages be any occasion to darken his glory to the world.

In answer to which, the Lord was pleased

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in ſome meaſure, to draw out the heart of Mr. *K.* to confeſſe this iniquity before the Lord with it, a ſenſe of and to mourn for one, who came in at the firſt, without due trial, (which I hope, not without ſome ground, the Lord hath ſet it home upon many if not all our ſpirits, with a deep ſenſe of our miſcarrage in it.)

The tenth of the ſixth moneth, were the papers put up alſo to preſent to the Lord by Mr. *Knight* at a day of faſt, thus; One deſires your earneſt prayers before the Lord, and to ſpread the ſad condition of one in near relation to her, that conceiveth himſelf in a happy condition, when there are grounds enough to fear the contrary, ſhe deſires you together with her to beſeech the Lord to diſcover it to him, that ſo he may have no reſt in his ſoul, till he be brought home, and built upon the Lord Jeſus Chriſt, that onely foundation.

The ſame tenth of this ſixth Month 1653. one who was compaſſed with ſuch a body of death and corruption, (under which the party ſadly mourns) polluting all that ever ſhe puts her hand unto, therefore ſhe deſires your earneſt prayers to the Lord, that he would come and dwel in her ſoul, and be as a refiners fire and as fullers Sope to cleanſe her, and to burn up whatſoever is contrary to

himself, or any way darkens his glory.

The 13 of the sixth moneth, The Lord drew out my heart exceedingly to beg an increase of faith, even beyond sight & sense, that though I could not see corruption dead, yet that I might beleeve that it should be so in Gods time; as also to beg for our sister *Harris* her Mother, and that the Lord would please to cure her of the fear of death, who had been subject to this bondage, and help her to commit her soul to him, as a faithful creatour, and an everlasting loving tender-hearted Father.

The fifteenth day of the sixth moneth; was discovered to me, that I had often thought, that if I had but assurance of the love of God, then nothing could trouble me, but I should be swallowed up with joy, and even overcome with it: but (Oh my soul) hath it been thus with thee since the Lord appeared abundantly in way of refreshment to thee? or rather quite contrary, since thou hast been set free from from the fear of hell and wrath, oh how sad to think that ever thou shouldest live to rebel against such a God, a Father of so much mercy.

About the end of the seventh moneth, the Lord being pleased to lay some light affliction on

on upon my poor body, thereby drawing out my heart after this manner to him: Bleſſed Lord, what might thy ends be in thy fatherly chaſtiſements? oh that thou wouldſt diſcover it! and rather let this affliction abide, continue, yea be increaſed, and augmented what thou wilt, rather then that the corruption ſhould not be diſcovered, and purged out; which requeſts were ſtill continued: Then was the Lord pleaſed in ſome meaſure, in anſwer hereunto, to diſcover thoſe things following to me, which I know not, but that he might much aim at; as might not the Lord have ſome reſpect to thy want of pity and compaſſion to one in miſery? Might not the Lord lay his hand upon thee, though not in that kind? nay were he not righteous if he ſhould lay the ſame ſtroke? haſt not thou deſerved it as wel as ſhe? might not the Lord do it to call thee home, and quicken thee from thy ſloth, deadneſs, & dulneſs, and the eſtrangement of heart that was ſo faſt a growing between thy ſoul and the Lord? (O bleſſed father, ſaith my ſoul, let my corruptions be wrought out, and thy poor creature quickned.)

Was not thy heart and affections exceedingly running out from the Lord to the creature? oh bleſſed be that ſtroke that cals thee back,

back ſo that this work were but done by it.

The third day of the eighth moneth, being much oppreſſed in ſpirit with the thoughts of the diſhonour that would come to God, and ſcandal to the Goſpel, by the ſad falling of one of our brethren, and the fear that is upon my heart touching him:

The Lord was pleaſed to draw out my heart this evening, to beg of him to diſcover to our ſouls in generall. and to my ſoul in particular, what his ends were in gathering this poor handful together, telling him, I hope, he did not do it to make us the inſtruments of his diſhonour to the world, and withall I was put upon it (I verily beleeve by the ſpirit of the Lord) in that ſame day to reflect back upon my own ſoul, what my ends were injoyning in that communion, and as I was preſſing the Lord to ſhew me why or to what end he had directed me to joyn in that ſocietie, telling him withal, that ſurely my deſires were to attend upon direction in it, and that if any other thing what ever did byaſſe my ſpirit in the act, that the Lord would pleaſe to diſcover it to me, whereupon I begged of the Lord that he would help me to examine my heart about it, and that if I were byaſſed by any wrong reſpect, that the Lord would convince

me

me of it, and humble my ſoul deeply for it, and pardon it in Chriſts blood: now (O my ſoul) deal impartially in this work of examination in this thing, and ſpread it before him.

This Letter was given to Maſter Knight, *what to ſeek the Lord about upon the ninth of this Moneth* 1653.

Dear Sir,

SAthan having often beſet my ſoul to endeavour to keep it from a preſent participating in this holy ordinance, upon ſeveral pretences, and having again now attempted it, I durſt no longer keep his counſell, but in the imparting of it I crave that help of your prayers at the throne of Grace, that the Lord would be pleaſed to diſappoint him in all his devices,

vices, that wherein he ſeeketh to do me hurt may prove the realleſt advantage of ſpiritual good to my ſoul, yet fearing whether it do indeed come from him or no, cauſeth ſome trembling upon my ſpirit, how to act; if it be a plot of his, it is a fair one, ariſing after this manner, having often found great appearances of God (as I hope I may ſay to his praiſe I have in other of his ordinances,) but finding my heart oftentimes very much ſhut up, as it were, and given over to deadneſs, dulneſs and heavineſs of ſpirit, which was no way ſuitable to a ſpiritual heart and ſoul-quickning ordinance, and finding this very much to prevail, even at this preſent, deſiring your prayers, that the Lord would direct me what to do, by diſcovering to my ſoul, whether indeed it doth ariſe from a ſubtilty of Sathan yea or no, or whether it be a lively alarum from heaven to my ſoul; thus trembling in my ſelf, whether my forbearance may not be found a yeilding to Sathan, or

whether on the other ſide, I may not attempt and provoke the Lord by ruſhing unpreparedly upon his holy things: thus deſiring to give up my ſelf into the hands of the Lord, waiting for the breathings of his ſpirit through the help of your prayers.

I beſeech the Lord alone to guide and lead my ſoul in all its motions and actions in this preſent world, untill he ſhall bring it to a full enjoyment of himſelf in the perfection of holineſs, which my ſoul waiteth and longeth for, where I ſhall fully enjoy what now my poor ſoul hath but a tranſient taſte of, which the Lord accompliſh in his own time, and make me willing to wait my appointed time, until my change come, that when ever my Lord comes, I may be found watching.

The 10 of this 8 moneth (oh my ſoul) did not the Lord give me a gracious anſwer and return to this deſire and prayer forementioned, even whiles thou wert pouring out thy ſoul before the Lord,

Lord, wherein thou didſt lament the corruption of thy heart, begging of the Lord, that he would ſubdue this wicked frame of ſpirit, this deadneſs and dulneſs in his ſervices, and continuing iſſuing out of corruption; pleading and arguing it out with the Lord, after this manner; that though thou wert unworthy altogether to beg any mercy from him, or this mercy, yet were there not others of his poor ſervants that were pleading with him for my poor ſoul? nay was not my Lord Jeſus now at his right hand pleading for me, that I might not be pulled out of his hand? For how can the Lord endure wickedneſs, any luſt, or corruption to poſſeſſe my heart, and take the Scepter out of his hand, and ſo to rule and reign over me? nay could my ſoul bear it to be thus over-powred, and to have my heart thus drawn from Chriſt, and thus captivated by ſinne and Sathan, when one word of his mouth could ſet my ſoul at liberty? beſeeching the Lord to ſearch me

and

and to try me, for he knew whether thoſe deſires and teares and grodnes came from my heart yea or no; yea I know thou doſt ſearch me and knoweſt my heart, but Lord diſcover alſo to me and if there be any hypocriſy in my ſpirit in this regard, oh that thou wouldeſt anſwer me ſo by fire to conſume that droſſe and corruption in my ſoul, yea whatſoever thyrighteous eyeſeeth in me that is darkening to thy glory; and withall telling the Lord how like a flood of mighty waters this corruption come in upon me, one wave following another, that I had no power to withſtand it, though he had diſcovreed much of himſelf to my ſonl, and of the riches of his grace, and emptineſs of all other things, that yet my ſoul ſhould ſo run after vanity, beſeeching the Lord to give a real turn to all the affections of my ſoul, and to fix them upon the Lord Jeſus Chriſt, where they ſhall be ſure to be returned.

This was in the morning of the 10

and

day, then did the Lord further ſatisfie and quiet my heart in my Evening ſacrifice; that ſame day his ſpirit breathed in my ſoul after this manner: (dear Lord) oh that thou wouldeſt ſuppreſſe this ſpirit of murmuring under thy hand, and if thou wilt have thy poor creature ſtill to wreſtle and ſtrive under a body of death and corruption, and temptations and ſnares, and intanglements, oh that thou wouldſt help me in this work, that I may not yeild under it, but may hold out in a continual reſiſtance, and ſighing, and never give over, or making any peace with ſinne; and though thou doſt not ſee meet utterly to root out ſinne, yet (oh Lord) give it its deadly blow, let it be ſtill dying, and withering, and decaying, and work in my ſoul growing and increaſing, even untill thou haſt fully perfected it.

About the tenth of this eighth month, this experience was given in to my ſoul by the Lord, concerning Sathans dealing with my ſoul, and ſome refreſhments

to ſupport my ſpirit under it.

(Oh my ſoul) hath not Sathan dealt with thee concerning this great ordinance of the Lords ſupper, even as he hath formerly done concerning the great duty of prayer? how often hath he ſuggeſted to thee, that it is to no end to pray to the Lord, reaſoning thus with thee oftentimes, doſt thou think there is any ſuch God as thou prayeſt to, did he ever hear thee, or give thee any token of anſwer? why then doſt thou continually appeal to him and pour out thy ſoul before him? and hath he not done juſt thus about this ordinance of the Lords Supper? thou wicked ſpirit, how often haſt thou been proved a lyar? what eminent tokens hath God given me of his hearing prayer from time to time, both concerning my ſelf, and others, and therein have proved thee a lyar? and why then (oh my ſoul) ſhouldſt thou not beleeve that Sathan will alſo prove a lyar in this? is not the Lord yeſterday, and to day, and for ever? is his arm

ſhortened, or his hand weakened, that he cannot ſave, and deliver and appear to thee in as glorious a manner as ever? oh then wait for him, and what if thou waiteſt untill thy diſſolution? it will be happineſſe more then thou doſt deſerve, to be found waiting, yet thou doſt not know how ſoon he may appear to thee.

About the middle of the eight month 1653 (O my ſoul) what are thy continued fears? are they not leſt any thing ſhould withdraw or ſteal away thy heart from the Lord? doſt not thou daily beg of him, rather to crucifie all thy earthly deſires what ever, then any way to ſatisfie any of them?

A Letter to Mr. Knight *the ſixteenth of the eighth Moneth* 1653. *In Anſwer to the former deſire to him the ninth of the ſame moneth, to bleſſe the Lord for the Anſwer.*

Dear Sir,

Having formerly, in the time of my ſadneſſe, deſired your remembrance before the Lord, who hath appeared in prayer both publick and private, as alſo many other wayes, thereby ſtaying my poor ſpirit to wait upon him, even for the full accompliſhment of his own promiſe, who hath ſaid, ſinne ſhall not have dominion over his, that are not under the law but under grace; as alſo that he would tread down Sathan under his peoples feet ſhortly, which my ſoul deſires to wait upon him for, and in the mean time, deſires to bleſſe his name; and that you would bleſſe

him together with me, that he was pleaſed to open any fountaines of love and mercy in this vale of teares, ſo abundantly fulfilling to my poor ſoul that word of his, which he was pleaſed no ſooner to ſet upon my heart with a perſwaſion, in ſome meaſure, that it ſhould be made good, rouling though weakly upon him for it, but that he was pleaſed ſo to do indeed, that word I found, Iſai. 56. 19. *When the enemies ſhall come in like a flood, the ſpirit of the Lord ſhall ſet up a ſtandard againſt them*, for which I deſire to bleſſe his name, beſeeching him that thoſe impreſſions that he was pleaſed by his ſpirit through ſeveral words of his, to make upon my heart, might never be forgotten by me, but that they might continually be as ſupports to my poor weak faith, that it may grow from ſtrength to ſtrength, even till I ſhall meet my God; bleſſed for ever be that God that was pleaſed to know my poor ſoul in this hour of temptation, and to take this poor lame ſoul, and lead, and carry

carry it of being not able to go one ſtep in any of his wayes without his hand, but that it getteth one knock or bruiſe or other; yea, bleſſed for ever be that God and Saviour, that will not ſuffer his poor creature to ſlip as he doth others, but was pleaſed, in rich mercy, to be ever awakening my poor drowſy ſpirit by one affliction or another; the thoughts of which do much refreſh my ſpirit, and ſeemeth at preſent a ſpecial token of his love, for which I deſire to bleſſe him; and, oh that I could praiſe the name of that God and Father, who is the Father of all mercy and God of all conſolation; for truely I muſt needs ſay, I am perſwaded, Sathan had not now been let looſe to buffet me thus, had I not been ſo ſleepy and drowſy in ſpirit; but bleſſed be that rod that awakned my poor ſoul from the ſleep of any ſinne, ſo that the Lord will but pleaſe to work it out, (which I deſire to wait on God for.)

I ſhould (for ſome reſpect) have for-

born this duty of praiſe, but that the Lord hath let in the clear ſight of this mercy; as alſo leſt I ſhould prove ungrateful for ſo large manifeſtation of mercy, though all I can do in it is a meer nothing, the greater is the goodneſs of God that bowes down to accept ſuch broken praiſes, which I have cauſe even to lament over, having too little ſpiritual life in them, when as in truth, my whole ſoul and body ſhould be a holy and lively ſacrifice to God, which the Lord inable me to do to that God, whence all my enjoyments come, in whom Ideſire to reſt your unworthy, but in deſire and hope real friend, for my Lords ſake.

FINIS.

THE SECOND BOOK OF *Manifold Experiments:*

Of Gods dealing with my Soul in hearing Prayers, and other gracious incomes of Love.

THE Lord was pleaſed to help me very much in this ſearch by Mr. *Knight*, who ſpake from this Scripture at *Fulham*, the ninth of this ninth Moneth.

In the 12 of *Luke*, 42, 43. from which he ſhewed, We have the Lord ſetting out the bleſſedneſſe of that ſervant that is faithful in the work that his Lord intruſteth him about;

and whom his Lord when he comes findeth to be ſo doing, as he appointed.

Now (O my ſoul) what comfortable hopes canſt thou gather out from the ſerious examination of thy own heart, upon this point, that the Lord hath made thee faithful though thou art poor, weak, and unworthy every way to be the ſervant of ſuch a Lord: what canſt thou ſay to this? hath the Lord indeed made thee faithful?

Anſ. 1. I gather ſome hopes of it, that the Lord hath made me in ſome meaſure faithful, from that ſincerity that the Lord hath put into my heart to aim purely at his glory in all I do in this world: the contrary to which cauſeth much bitterneſs in my ſpirit; yet through the prevalency of the unregenerate part in me, I am, many times, byaſſed and carried aſide to aim at other things, in many of my wayes; but the glory of my Lord is my principal aim. For (if I know any thing of my own heart) through mercy, I do find it ſet to ſeek the honour of Chriſt, and to walk in wayes well pleaſing to him, though I do too often ſadly wander from theſe intents and deſires, which was diſcovered to be the real burthen of my life.

2. In that the Lord hath been pleaſed to put into my ſoul (I hope) a real deſire to do

his

his whole will, and therein to appear faithful, daily desiring and begging of him, that I might not at any time in any command of his be found consulting with flesh and blood, but that as soon as ever he discovereth his wils in any thing whatever to me, that he would also inable me to obey it readily.

Finding the Spirit of the Lord (I hope) oftentimes breathing in my soul, after this manner: Lord, if thou wilt but discover thy minde & will to me in all my wayes; that is it I beg of thee, and though it be never so contrary to flesh and blood; yea, though I can see nothing, but that it is laid out for to afflict me, and to be a trial, and exercise for me, and so have nothing to induce me but thy will: yet, Lord, if thou wilt but discover thy minde in it to me, what would I then beg of thee, but onely a ready frame to yield obedience to thy will, and leave the success & sanctifying of it to me, to thy self: and if on the other side I think any mercy to be never so good, or for my advantage, yet if thou seest meet to discover to my soul that thy will is not in it, would I not then (if I know my own heart) beg above all things, to have my will to be wholly swallowed up into thine, Lord? And this hope is grounded (in some measure upon the abundant experience the Lord hath

given me of his goodneſs and mercy, and abundant kindneſs in his often denying me of my will.

3 I hope the Lord hath (in ſome meaſure) made me a faithful Servant in that he hath ſet my ſoul upon the watch, to know his minde and will, indeavouring and deſiring to keep my eye upon him, and him only, that I might ſee what his minde and will is, who hath ſaid, *that he will guide his by his eye:* which cauſeth my ſoul (though with much weakneſſe) not onely earneſtly to deſire, but alſo to indeavour to reflect upon all my motions and actions, and thoughts, and words in this world, to ſee with what countenance, my Lord looketh upon this and the other action, being (I hope) deſirous, I am ſure (if my heart deceive me not) to ſee the will of my God, in every promiſe, providence, and adminiſtration.

4 The Lord hath made me faithful, in that he hath put into my ſoul this earneſt deſire, that my ends in all I do might onely be to ſeek the advancement of him, my Lord, whom I deſire only to ſerve, daily begging of him I might no more live to my ſelf, as I have too much, and have too long done. yea, when I finde any thing of my ſelf or ſelf-ends to appear or break forth, though but in the buds, is it not bitter to my ſoul? and ſuch as imbit-

ters

ters the beſt action to me, though, otherwiſe never ſo good? And this deſire of ſerving the Lord, I may upon experience ſay, I finde to differ not only from that ſlaviſh fear that is in others, (I will not ſay ſo) though I ſuppoſe it to be true alſo, but from that ſlaviſh fear that did too much predominate in my own poor ſoul, which did, in the time of my bondage, cauſe me to fear rather then love him; but now the Lord hath (in ſome meaſure) been ſcrewing up my obedience to an higher note or pin, that it is now to a Lord and Father, whom, at laſt, I would love. And I do alſo lament before him, in the ſincerity of my ſoul, that I can love him no more, who have ſo much lovelineſs in him, yea nothing but lovelineſs: yea, it is a ſervice of a Lord who wills all, and maketh the law, and maketh it to be juſt; becauſe he can do no evil: and I would I could continually meditate upon this his will, but this is it I daily preſs after, and mourn under the want of the clear ſight of this, that there ſhould be ſo much fear in my heart concerning the iſſue or event of any thing, wherein my Lord ſhall be pleaſed at any time to declare his will to lie in.

Further diſcoveries of Faithfulneſs.

1. Faithfulneſs appears in the reality of the heart, ſerving the Lord with all the heart, ſoul, and ſtrength; and ſo faithfulneſs in prayer lieth not in the pouring out of words, though with ſome affection, but doing it with all the heart, ſoul, and ſtrength, and a full exerciſe of every grace to the utmoſt in every ſervice I do for Chriſt. And (O my ſoul) is not this that thou daily preſſeſt after, though thou canſt not fully attain unto it? what elſe maketh thee to mourn over thy prayers and duties, but that thou findeſt no more of thy heart and ſtrength in them? Is not thy conſtant deſire, that all thy ſoul and ſtrength might be offered up to God in every ſervice thou doeſt him?

2. They are faithful ſervants of Chriſt, that do all they do in order to a truſt from Chriſt, who intruſteth them with his Ordinances, with their health, wealth, comforts, injoyments, all I have is but a truſt from Chriſt; now to be faithful is to improve this truſt to God, to do all the good that poſſible I can by his Ordinances, to do every ſervice to him, as they that indeed exerciſe a point of truſt, he intruſting me with his glory in this world:

faith-

faithfulneſs is to make the utmoſt advantage to raiſe up his glory in this world, & make him appear great; And ſo faithfulneſs in improving all the graces that God and Chriſt intruſteth me with, by improving of them, to make the utmoſt advantage for him; and ſo for health, and all outward comforts.

Now (O my ſoul) hath not the Lord written this in thy very heart? that all that ever thou haſt, and enjoyeſt, both ſpiritual and temporal, whether ordinances, graces, comforts, all thy enjoyments that thou haſt by truſt from Chriſt, and muſt be improved for him, and not ſpent upon thy ſelf, or this world? and doth not the thoughts of this make thee daily mourn before the Lord, that thou canſt not improve them better, that he hath ſo little revenue of glory from thee, and by thee? but that ſo much of his ſtock lies as it were dead, and unimproved; doth not the ſight of this cauſe thee to mourn daily before him, that he ſhould intruſt thee with ſo much, and receive from thee ſo little?

Now (O my ſoul) doth not the thoughts of this make thee cry daily out to the Lord, beſeeching him to reveal his mind & will to thee, how he would have thee improve this or that other mercy or truſt committed to thee; and not onely teach thee his will in it, but alſo

help thee to improve it to his glory continually?

Yea (O my ſoul) is there not a continued fear upon thy heart, which cauſeth thee often times to pour out ſtrong cryes before the Lord, that he would help thee to give him the glory of all the mercy and good things he betruſteth thee with at any time; as alſo that there might never be found in thee any backwardneſs or unwillingneſs to give up thy truſt in any thing whatever into his own hands, when ever he ſees meet to call for it? which ſeemeth to note a further degree of faithfulneſs.

Further diſcoveries of Faithfulneſs at the ſame time.

1 Faithfulneſs appears in the generality of it, when a man is faithful in all that he hath, though all that he hath be but a little; and truly herein I have great cauſe to lament before the Lord; for in the ſtead of being faithful in all that I have, there is much unfaithfulneſs in me, that appears in all that the Lord truſteth me with, and yet (O my ſoul) maieſt thou not alſo ſay, that there is ſome degree of this faithfulneſs, or at leaſt a deſire after it in thee; and maieſt thou not ſay, By this law

of

of thy Lord, as *Paul* doth of the Law of God in general; *With my mind I even my ſelf ſerve this Law of God* in faithfulneſs, *though in my fleſh I do too often rebel againſt it?* which is my daily burthen, from which evil in thy own time, deliver me, oh my God, and this I deſire to wait for.

2. Faithfulneſs appears in being faithful, notwithſtanding all difficulties that accompany them in their ſervices. Now (O my ſoul) haſt thou not abundantly cauſe to give glory to God that hath been pleaſed to make thee thus faithful in any degree, or meaſure in this reſpect, who by his own hand & power hath carried thee through many a reproach, and ſcoff, and ſcorn, and by words making thee like *Iſaac*, who was ſtill perſecuted by *Iſhmael*; and hath not this been thy Lot by ſome, ever reproaching thee, ſcoffing, deriding thee, backbiting, ſpeaking evil abundantly of thee, and yet falſly, doing their utmoſt to bring thee out of favour with thoſe whoſe love thou highly priſeſt, and have reaſon for it? And how did the Lord make thee to lie down under this, when others taxed thee of hypocriſie, and the like to ſearch thy own heart, and bemoan before the Lord the degrees of it, which thou ſaweſt through mercy by others (though not viſibly to them)? Thus did the

Lord

Lord bring a good iſſue out of their own ſpeeches and words, cauſing thee to lie down at his foot, expecting the puniſhment of thine iniquity. Yea, greater difficultie then theſe hath the Lord carried thee through when all the powers of Hell and thy own Corruptions have combined together to keep thee from duties of Prayer, Meditation and Examination, and the like; and yet the Lord hath enabled thee to break through all, and to pour out thy ſoul to him when thou wert even in thy own apprehenſions at the Pits brink, and yet reſolved to cry to him, and not to give over crying, and calling whilſt thou liveſt, notwithſtanding all temptations to the contrary; yea, the more ſtrong the temptations were, the more ſpeedily wert thou fain to addreſs to the *Lord* for his ſtrength and power to aſſiſt thee in grapling with them; yea, when ſome times overcame as it were, and beaten down by Satan, and entring the very borders of deſpair; yet even thence from this belly of hel in which thou didſt apprehend thy ſelf already entred; did not the *Lord* inable thee to cry to him, & reſolve to give him no reſt? Yea, when thou foundeſt no advantage or profit of all thy Prayers, and Tears, & Sighs & Groans, but that the Lord ſeemed to turn a deaf ear; yet did not the *Lord* enable thee to go

on

on, and to tell him that all thoſe comforts and enjoyment here below they were poor mean things, ſuch as thou couldeſt not take for thy portion? and therefore didſt beg with ſubmiſſion to his wil, That if he had no other for thee but the portion of this life, that he would pleaſe to deny thee them alſo, and never give them to be a ſnare, but rather let thee end thy dayes in ſome deſolate Wilderneſs?

3. Faithfulneſs appears in cheerful ſervice: Now (O my ſoul) art thou not able to ſay before the Lord the ſearcher of hearts, through his grace, that ſo much faithfulneſs as thou canſt diſcern in thee in any ſervice of thy Lord, is thy very joy and rejoicing of thy heart; but on the other ſide, ſo much unfaithfulneſs as thou canſt diſcern in any ſervice, this is it that maketh thee go mourning all thy dayes, becauſe thou art no more fruitful.

4. (O my ſoul) thy faithfulneſs in ſome meaſure appears, in that thou art rejoiced really in ſpirit when any opportunity is put into thy hand, and thy heart being enabled in any meaſure to improve it to the ſervice, and for the glory of thy Lord; and art thou not (on the contrary) grieved that thou haſt ſo many opportunities offered before thee, but (like a fool) haſt not a heart to improve them for the glory of thy Lord; is not this thy daylie

lie burthen? Lord thou knoweſt it is; & when, through the ſubtilty of Satan, and deceit of my own heart, I fool away many rich opportunities by not improving of them, which after proved a ſad burthen and affliction to me.

5. O my ſoul, doth there not appear ſome degree of faithfulneſs to thy Lord, in that thy endeavours do come ſtill beneath thy deſires; hath not the Lord really enabled thee through grace to ſay with *Paul The good that I would do, I do not*: But, O that I could do it, that I could ſerve the Lord more and better; but, oh! how low do I live? and how poorly do I walk? but oh that I could come to Prayer, and read, and hear, and meditate, and do all private and publike duties, and walk in all my Relations in this world, as might honor this my Lord; are not theſe the continual groans and breathings of my heart before the Lord? (Lord thou knoweſt it) for I have none I deſire to appeal unto, but to thee the ſearcher of my heart.

6. Lord, doth not ſome faithfulneſs appear to be wrought in my ſoul by thee, in that thou haſt above all things made me to delight in that work that no eye ſees but thy ſelf? Thou knoweſt what a fear hath been upon my ſpirit, and is to this day in a great meaſure to appear

pear before others; thou Lord knoweſt how many years this fear hath been as a priſon to keep in the workings of my heart; & as doors to my mouth, to keept it from lamenting it ſelf, not ſo much as in one word in the hearing of others, leſt there ſhould any pride or hypocrifie act in it; yea to this very day, how many ſervices wherein perhaps thy Lord might be honoured; art thou prevented, and durſt not to act in upon this very accompt that it cannot be done in private; canſt thou not ſay before the ſearcher of hearts, That ſuch thoughts and apprehenſions, and fears as theſe, leaſt others ſhould eſteem thee better then thou art, or thy own ſpirit be lifted up before the Lord, or any falſe ends byaſſe thee in it? That ſuch thoughts I ſay as theſe do often as it were tye up thy tongue, ſow up thy mouth in all companies, even whiles at that inſtant thy heart is even ready to ſplit or break in pieces for want of vent; ſometimes apprehending that thoſe diſcoveries that the Lord was pleaſed ſometimes to make to thee, and the rich grace he is pleaſed to manifeſt in thee, in overcoming all the unkindneſs in thee, ought not to be put unnder a buſhel, but held out to others; and yet not daring to do it, finding my wretched heart ſo prone to be lifted up upon all ſuch occaſions, and ſo diſhonor God that way; and

ſo

ſo deceive others and my ſelf alſo: And through both theſe fears my ſoul often walks ſadly before the Lord, fearing to offend him, and not being able to diſcern it whether way I might moſt honor him, having made trial of both, ſometimes ſilent, and ſometimes ſpake, and finding the wickedneſs of my heart appear ſadly in both, I knew not ſometimes which was beſt; the Lord in mercy manifeſt and clear up to me.

(O my ſoul) Thus may it probably and hopefully appear to thee that the Lord hath made thee in ſome meaſure his faithful ſervant.

1. The Lord hath given me ſome hopes that (I truſt) I have no other Maſter that I willingly call *Rabbi*, or willingly ſerve, but my Lord Jeſus; nor have I any other work that I do, upon which my heart is delightfully ſet upon, but only my Lords work; and this appears farther to me, in that the Lord hath (I hope in ſome meaſure) wrought my heart to this frame of ſpirit, to deſire above all things to ſerve my Lord Chriſt in all the Relations he hath ſet me in, in this world; and to that end every failing in any of them, either as a child or friend, or any Relation (though I too ſadly fail in them all) this is that (which if my heart deceive me not) above all things breaketh my heart

heart to think that hereby I do dishonor my *Lord* Jesus, and that profession of being his servant: It is not so much that I offend any Relation, as that I grieve the spirit of God in all my actions, and in all my Relations in this world; I hope that my soul is in the first place set to serve my *Lord* in the duties to them, as that which he requires, and may be for his honor if done rightly; and though I do often transgress the commands of my *Lord* Jesus, yet I trust I do not make it my work, but it my daylie burthen.

2. My desires and daylie grones before the *Lord* are, that I might be wholly devoted and given up to Jesus in my whole inward and outward man; and I would that all my poor parts, and strength, and time, yea all my inward and outward Talents should be improved in his service wholly; how often doth my soul breath before the Lord after this manner! (Oh Father) is it not long enough, yea too too long that I have been too too much at Satans beck and the worlds, yea and mine own? Oh that it might be thus no longer, and that I might no longer live to my self, or seek or please my self in any thing, but that my whole soul may be set to please my Lord Jesus; is it not my daylie burthen that I have too too much sought and served my self, both in

natural

natural and ſpiritual things, that I have had too many ſelf-ends and deſignes (which the Lord crucifie, fully for my Lords ſake!) and as for the ſervice of the world (if I know any thing of mine own heart) it is my daily deſire, prayer and indeavour, to throw the world wholly out of my heart. That I might not do any ſervice any longer to ſin, or Satan; and if at any time they do get any little from me, how grudgingly and repiningly is it done? yea, is it not the grief of my ſoul, that I have had any expectation or deſires after any thing in the world, or of this world; that my eye is not wholly and really upon Jeſus Chriſt for expectation, proviſion, and all what I need?

3ly. Though I have a wretched heart that hath, and ſtill would be picking its work, thinking that other ſervants of Chriſt they have an eaſier work, and go through this world filled filled with the joy of the Holy Ghoſt; yea, and have their cups of earthly bleſſings overflowing; and hereupon my wicked heart hath been carried diſorderly to long after and wiſh for ſuch a condition; and think, that I had a hard portion, to be always afflicted with inward and outward diſtempers and weakneſſes, trials in bodily afflictions of

moſt

moſt ſorts and invvard vveakneſſes, infirmities, temptations of divers kinds, and in high degrees, ſuffered my name, eſpecially for my deſire to walk in the wayes and ſervices of my Lord; which my wicked heart thought very hard, and to this day is too ready ſometimes to murmure, though (through the goodneſs of my God) it hath not the power or ſtrength that it hath had, yet the very riſing of it cauſeth my ſoul ſtill to beg ſtrength againſt it, and a thorow victory over it, begging daily a ſubmiſſive frame of ſpirit to the will of my Lord in all things, deſiring no more to pick and chuſe my condition, and work, but begging the Lord to chuſe for me, who knoweth what is beſt for me, and if he ſeeth meet that I ſhould ſerve him in the fire of affliction, inward or outward, that he would but ſubject myheart to his wil, & ſanctifie that condition to me, and do with me what he pleaſe.

7ly. Doth there not appear ſome degree of faithfulneſſe in thee, in that thou loveſt moſt, whom thou eſteemeſt to do moſt for Chriſt, and daily mournſt that others do no more for him then thou doeſt? is it not a continual burthen to thee, that thou canſt do no more for Chriſt, and art imployed no more

by him? Maieſt thou not ſay ſafely (before the Lord, who knoweth the truth of it) that thy heart is not taken with any creature in this world, what ever it be? and if upon any, yet upon no other account whatever, but only as they are ſervants to thy Lord, and what ever their other adjournings were, whether beauty or parts, or riches and honour, or whatever, none of all theſe did (to thy remembrance) advance any creature in the eſteem of thy ſoul.

8ly. Wouldeſt thou not gladly (O my ſoul) be putting on others, yea and bleſs the Lord, if he would pleaſe to inable thee to this work, that ſeeing thou canſt do ſo little for him thy ſelf, that he would inable thee to ſpur on others to do more for him then thou canſt; and is it not thy burthen, that through one temptation or other, thou art ſo much prevented in this bleſſed work alſo? To what end elſe are thy words and writings to others, and continued begging of their remembrance of thee before the Lord?

9ly Is it not thy daily grief, that both thy ſelf and others move ſo ſlowly in this work, to ſee men loſe their firſt love, and walk not ſo rightly and faithfully with Chriſt, as formerly?

ly? is not this thy daily grief and burthen, and that which ſometimes even overwhelmeth thy ſpirit?

10ly. (O my ſoul) doeſt thou not deſire continually to bleſſe the Lord, that he hath made thee his ſervant to ſerve him in any work? for what art thou, that the Lord ſhould chuſe thee out to be his ſervant, when he might have taken others, that might have done more ſervice? yea, doeſt not thou bleſs the Lord (O my ſoul) more in that he hath made thee his ſervant, then that he hath given thee riches, or honour, or eſteem in the world? are theſe any thing in thy eye, in compariſon of being made his ſervant? did not the Lord bring thee to that paſs before he appeared in way of comfort to thee, to make thee beg of him, upon thy knees, that thou maieſt but be made a ſervant of his; whatever elſe thou underwenteſt though thou ſhouldeſt be made as the off-ſcouring of all things, or forced to beg thy bread in this world; yet that thou mighteſt but be his ſervant?

11ly. (O my ſoul) maieſt thou not ſay, that infirmities are more afflictive, becauſe impediments in the ſervice of Chriſt, then becauſe they are afflictions upon thee? art

thou not more troubled, when ſick, weak in body, minde, or underſtanding, becauſe theſe unfit thee for the ſervice of Chriſt, then becauſ weak, ſick, or low in eſteem of others? Lord, thou knoweſt there is much trembling upon my ſpirit about this, whether I may ſay this before thee or no: but if it be not thus with me, (O Lord) I beg of thee to work this frame in me; for it is that I deſire to preſſe after daily, and am grieved that I am no more clear in; yet (methinks) ſometimes it is in ſome meaſure evident to my ſoul, that the defects that accompany my ſervice are more grievous and burthenſome to me, then the want of ſucceſs of comfort, though ſometimes I am quite dark, as to the clearing of this thing, fearing leſt I have too much eye to my own comfort and advantage, which I beg of God to crucifie in me.

12ly. Though there be too much (if the Lord ſaw it good) of this wicked root of pride and ſelf-confidence in me; yet is the Lord pleaſed (bleſſed be his Name) ever and anon to be pulling off thoſe proud plumes, and put in me moſt ſerious and ſolid thoughts, to make me ſee, that all that I have done, or am able to do is very little, and ſo making my

ſoul (in ſome meaſure) to walk humbly upon this two-fold reſpect.

Firſt, Conſidering, that my Lord is ſo worthy, and the ſervice that I am able to do ſo unworthy of him; now ſhall that Lord that hath done ſo much for me, have ſuch ſervice as this? Oh, how poor and low is it! the thoughts whereof the Lord was pleaſed ſometimes to make a means to abaſe me.

Secondly, Another thing the Lord was pleaſed ſometimes to make a means to humble my ſoul, was the conſideration of this, That the defects in all my ſervices of him ariſe not ſo much from without, no, nor from all the powers of Satan and Hell, as from within, as from the corruption of my own heart; and this maketh me often cry out before the Lord of the body of death; O wretched creature that I am! the good that I would, that do I not; but the evil that I hate, that I do.

13. (O my ſoul!) art thou not really glad if by any means thou mayeſt be made faithful? and is not all that thou doſt almoſt in order to this? wherefore elſe doſt thou read, hear, pray, meditate, converſe with Saints, but ſtill that thou mighteſt be more able for,

and faithful in the ſervice of thy Lord?

14. Shall I ſay, I gather ſome comfortable hopes hence that my Lord hath made me (in ſome meaſure) faithful, in that I love my work more then my life? I truſt through grace I may ſpeak ſomething to this alſo. I confeſs often times in my moſt ſerious thoughts (if my heart do not wretchedly deceive me) I could gladly part with this wretched life, and deſire to be with Chriſt, which is far better; and oftentimes am ready to be impatient of delayes, until the Lord was pleaſed ſometimes to quiet my heart with ſuch like thoughts as theſe: Shall I be willing hereafter to receive my wages, and ſhould I not be as willing to do my Lords work here, and in his own time? What though it be ſad work to work in the darkeſt Mines of Corruption and Temptation, to be continually fighting and wreſtling with thoſe Enemies of my Lords, and of my ſoul; and ſhall I not be willing to do his work as the Jews did theirs in building the Wall of Jeruſalem, that he will have me to work with one hand, and with the other to hold a weapon, with my ſhield alwaies by my ſide in a continual fighting poſture? Shall I not be willing to ſerve my Lord in his own way? O Lord (if I know my own heart) I would

would do it; therefore Lord help me, and make me faithful in it, that I may never make any peace with one Enemy of thine, or give them any quarter, but continually ſeek their life, ruine and blood, who drew the blood of my deareſt Lord.

Lord, ſhall *I* ſay that theſe things do hold forth in any meaſure my faithfulneſs to thee? Or do they not rather hold forth thy faithfulneſs to my poor ſoul, who haſt ever appeared faithful, though *I* have been unbelieving and unfaithful? yet thou haſt been faithful, and it is thou that indeed workeſt all my works in and for me, which Lord haſten the compleating of, making my ſoul ſuch as thy ſoul may delight in, even a Spouſe fit for my *L*ord Jeſus.

The next day being the 25. of the 10. Month, commonly called by Engliſh people, *Chriſtmas*, or the bleſſed time; but I am ſure (through the rich grace of God) it proved a bleſſed time to my poor ſoul; for though through the temptations of Satan *I* went with a ſad heart before the Lord this Lords day, yet ever and anon was my heart filled with exceeding joy, wch joy aroſe in part from the refreſhment the Lord gave me in communion with him over night, after *I* had with ſome ſadneſs attended

upon him all the morning not finding ſo ful an appearance of his as *I* vvas filled vvith an expectation of: yet in that afternoon hovv glorioufly did the Lord appear through Mr. *Knights* Miniſtry, in many ſweet refreſhments and ſeaſonable truths to my poor ſoul? which came in with ſo much the more life and povver the Lord having but the day before given me ſuch a diſcovery of my heart, and of the vvorkings of it before him; as alſo of that full reſignation that he hath wrought in me of my whole ſelf, and by-ends and will to him; Mr. *Knight* ſpoke this day from 3 *Joh.* 18. and finiſhed it; there was one vvord in a ſpecial manner ſet upon my heart from 1 *Cor.* 1. 30. *Who is made unto us of God, wiſdom, righteouſneſs, ſanctification, & redemption*: And oh how much need hath my ſoul of all theſe? Of vviſdom to guide me; Of righteouſneſs to plead for me? & of ſanctification being a polluted wretch defiled all over? yea of redemption out of the hands of Satan & my own corruptions: & ſeeing Chriſt is made thus of God, & not only in himſelf ſo, but unto us; Then up O my ſoul, & believe (as thou wert then lively preſſed to, & hadſt ſo many ſvveet encouragements, as thou hadſt that day inwhich the Lord vvas pleaſed in a great meaſure to anſvver thy deſires over night, vvhich appear-

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ces of the Lord were ſo much the more glorious, and his condiſcention the greater, by how much he had three or four times before glorioufly appeared to my ſoul through our ſaid Paſtor; but through one temptation or another I was ſtill prevented from giving or returning publike Praiſes for it, as I did deſire, but often provoked and occaſioned rather to wrangle againſt my own mercy, and fall to queſtioning how I might know whether they were appearances of God yea or no; now that the Lord was pleaſed to paſs by all this, and ſo condiſcend to my weakneſs and folly, as to appear ſo glorioufly as he did, even as it were with an holy violence to force or conſtrain me to acknowledge it to Mr. *Knight*, and deſire him to bleſs the Lord for it; providence ordering it ſo, that *I* was all alone at the Meeting-Houſe this day between the two Sermons, for the ſpace of two hours or more, *I* earneſtly deſired the Lord to ſhew me what his mind was, or what ends he might aim at in theſe tryals and adminiſtrations towards me: as *I* ſate ruminating and conſidering what ends the Lord might aim at, there were theſe things hinted with mighty power upon my ſpirit; as,

1. Truly *I* feeling my heart before in a very dead, liftleſs, cold frame in the preſence of the

the *Lord*, who did by this hand of his in a lively manner quicken up my ſpirit, and cauſe it to work up lively in his preſence.

2. Yea, he did by it give me a clear ſight of the workings of my own heart, of its deſire at the laſt to be fully reſigned unto him, and be wholly at his diſpoſe more then ever before; yea, *I* found my deſire to be wrought up unto that pitch to ſeek his glory firſt in all things.

3. Yea, the *Lord* by this means drew up, and drew out my heart to a longing, earneſt and vehement deſire to be led and guided by him in all his wayes, telling him that I was ſuch a poor fooliſh weak creature, that I was not able to go one ſtep in any of my wayes, natural or ſpiritual, without him; and therefore ſeeing that he had promiſed to guide the ſimple and lead the weak, that he would now in an eminent manner appear to be my guide in all my wayes, even to the death, and not at any time leave me to my ſelf, or the vanities and allurements of this world, the temptations of Satan, or the wicked corruptions of my own heart, (I being ſo ready to be drawn aſide by them) and therefore begging again and again to be kept by his mighty power.

4. Yea, I had (through this occaſion a renewed token from my God & Father, filling my heart with

w th such joy and confident expectation of his appearance (even before the duty wherein I sought it of him was ended) which made me beg of him to encrease and keep up my faith, and not suffer Satan to cause a damp in it, causing me any more to distrust his love, who had so largely manifested it from time to time to me.

5. Yea did not the Lord shew me how righteous it was with him, that I who had so often rashly said, that I did not trouble my head with these things (though I then saw it not) the Lord shewed me, that it was righteous with him, that I should now not only have my head troubled, but my heart also, so that all along the Lord was pleased to outwit Satan, so that what he thought to have made a snare to intrap me in, the Lord made as great an advantage to my soul, as ever any administration was?

The next Lords day, (being the first of this 11th. Moneth, 1653.) being filled in the morning with very sad thoughts and apprehensions of my own darkness and deadness, and the like, beseeching the Lord that it might be no bar or hinderance to his appearance to my poor soul that day, but that he would appear so much the more, by how much the darker I was, for by so much the more would the glory of his grace shine forth upon such a dark

a dark creature; O how gloriously did the Lord appear this day in answer to these desires; and that in a lively unexpected way, in guiding Mr. *Knight* in his Sermon, which was now fixed upon *John* 3. 19. to begin with it that day that suited me; for I did onely expect (as himself had formerly intended) that he should only hold forth the sadness of their condition, who love darkness more then light; but when he came to meditate about it, he could not (as he told me afterwards) get over the first words, *of light coming into the world*, the Lord drawing out his heart, that day, to treat wholly about Jesus Christ, being sent a light into the world, to enlighten poor dark creatures, which came in so seasonably and sutably upon my poor heart, that I cannot but much admire the grace of God in it.

The next day (being the eighth day of the eleventh moneth, and the Lords day) O how gloriously was the Lord pleased to appear to my poor distressed soul, in answer to its desires and groans before him, making use of our dear Pastour, as the instrument of his conveyance, (even throughout the whole service of the day) the truth is, I am not able to declare the goodness of the Lord to my soul at this time; O that I could admire it, for I cannot

not expreſs it, what ſeaſonable truths, refreſhments, counſels, and directions the Lord was pleaſed to hint out to me this day.

A Copy of ſome deſires, which I ſpread before the Lord, which were offered up upon a day of *Humiliation*.

THere is one who deſires a ſhare in the Petitions *that are this day poured out in the ſpirit to the Lord, beſeeching him, that as he ſent his own ſon into the world, to be a light to thoſe who ſit in darkneſs, and to guide their feet in his wayes, that he would be pleaſed to make him appear to be ſo to their ſouls, by undertaking to be their guide and leader in all their wayes; and to that end that he would be pleaſed to reveal his will more fully to them, & go in all their wayes before them and inable them cheerfully to follow him, but at no time to go before, without him, or ſtay behinde him.*

This was in relation to my ſelf, and my preſent condition, deſiring ſtill to ſee the Lord more clearly going before me.

Upon the reading this Bill in my behalf, they

they ſeemed all of them that read it to be exceedingly taken with it; reading it over and over again, and pauſing upon it, finding it to take much upon them, upon which my wicked heart being too ready to ſwell, how graciouſly was the Lord pleaſed to caſt in ſuch expreſſions as theſe upon Mr. *Blake's* heart, which, after ſome time pauſing upon it, he uttered, which did much abaſe my ſpirit; It is an eaſie matter (ſaid he) to ſpeak and preſent fine words in papers, and in prayers; but if we ſhould now enter into a ſerious examination of our own hearts, what we have done towards the attainment of theſe things, which we thus deſire that the Lord may be petitioned for; perhaps our hearts may charge us of much hypocriſie and neglect therein; in matters of bodily ſickneſs and pains we do not onely ſeek the Lord, but we obſerve all means that we can for cure, and try all Phyſicians and the like; but have we done ſo for the attainment of theſe ſpiritual mercies or no? vve could be content perhaps, if God vvould do it vvithout us and our pains; in the ſerious conſideration vvhereof hovv ſadly did my guilty heart fly in my face! though not in reference to this preſent deſire, I muſt confeſs, yet in reference to many other deſires that I have formerly ſpread before the Lord,

for

for the ſubduing of pride, and paſſion, and other corruptions, vvhich I vvould gladly have ſubdued; and yet in my courſe I gave too much vvay to them, and ſet not ſo ſtrict a watch over mine ovvn heart, as I ought, & as I deſire the Lord to help me to do.

O my ſoul hovv graciouſly vvas the Lord pleaſed to appear this day (being the ſecond day of this tvvelfth moneth) through Mr. *Knights* Miniſtry at *Weſtminſter* Abby, as a God hearing prayer, yea, anſvvering thy deſires, as to thoſe petitions put up over night? hovv glorioufly vvas the Lord pleaſed to unvail the Lord Jeſus Chriſt to thee, as a Phyſician to poor ſick ſouls; vvhich diſcovery of him, as it vvas very glorious ſo moſt ſuitable to the preſent eſtate of thy ſpirit being (as I truſt I may truly ſay) ſick of its ſelf, of all its vvayes and doubts, and failings, to all my relations & converſations? and O hovv ſvveet and ſeaſonable vvas it novv to hear of ſuch a Phyſician, as he was glorioufly held out to be, from that 9 *Matth.* 12. and for the other fuit, in cauſing my ſoul deeply to fall in love with him, and to be really taken off from all things elſe; even for this I deſire to wait, until the ſame Lord ſhall pleaſe to give in as gracious an anſwer, which I truſt he will alſo do in his due time.

And

And for thoſe requeſts put up this morning I could not but acknowledge, that the Lord was pleaſed greatly to bow down, and give me a ſenſible token of his glorious and gracious preſence, through which that preſent mercy in prayer (every word coming as it were from my very heart, in both the prayers before and after Sermon, being the very groans and breathings of my ſoul before the Lord) and every word in the Sermon, almoſt, being, as it were, ſpoken from heaven to my heart, ſo fully, and in thoſe very things, that my heart was, at that very time, burthened withall; and I thought to have vented to Mr. *Knight*, our dear Paſtor, the day before; which, if the Lord had not prevented me in, I really fear, that I ſhould not have had ſo clear and gracious a ſight of God in this his appearance, but ſhould have thought, ſurely, he had ſpoken thoſe things in relation to me; but bleſſed be that God that ordereth things ſo, as to give his poor creature a more clear ſight of the riches of his grace, even as a prayer-hearing God; and all this, notwithſtanding the rebellions of my ſpirit, even under the hopes of his appearances, breaking out into that raſh and ſinful word, (being exceedingly wearied, going up and down *Weſtminſter*-hall, and to *White-hall*, and to and fro up

and

and down, then (as I ſaid) did the paſſion of my wicked ſpirit cauſe me to break out into this fooliſh ſinful expreſſion, ſaying, If I had known this, I would not have come out this day, when as perhaps the Lords intent by it was to try me, and make the folly of my heart appear to me, and ſee how my faith could bear up againſt thoſe diſcouragements and bodily trials, (for my body was much diſtempered) and in this my walking up and down, I had a pain took me under my ſide, that ſtrook through my breſt to my heart, that I looked every moment when I ſhould fall down in the ſtreet as I went along, and as I came back; yet notwithſtanding all this my rebellion and repenting of my journey, was the Lord pleaſed not to do by me as righteouſly he might; for he repented not of his intended kindneſs to me, though I repented at my waiting upon him for it; and though I was full of changes, yet he changed not; but when the Lord was pleaſed to bring me back again to *Weſtminſter*, and that in due time, I was glad, and began to recover my ſpirit again. O how was my heart filled as it were with this exceeding appearance of the *Lord*, and (in ſome meaſure) inlarged that evening to bleſs his Name, who had ſo often appeared, and to all added the mercy of this day, manifeſting

ſelf to be a God hearing prayer! but O that curſed unbelief of my wicked heart, that hath had ſo much, and ſo manifold appearances of God, and of his goodneſs, and ſhould yet truſt him no more! which alſo greatly drew out my heart to beg of him to crucifie my unbelief; but (I confeſs) this was it that often gave the turn, and draweth a cloud as it were before me, even the mighty prevalences of corruption in my ſoul, which maketh me often to cry out; Lord, when ſhall I ſee this body of death and ſin ſubdued, and crucified, and my ſoul fully ſubjected to thee, this being the burthen of my ſoul, (even then when the Lord ſhines forth moſt clearly upon my heart) to think, what an unſuitable frame of ſpirit is there in me, to all thoſe wonderful wayes of the Lord towards me, that by all the ſights he gives me of himſelf and his will, I am no more changed into his likeneſs!

The 15 day of this twelfth Moneth, at night, the Lord was pleaſed exceedingly to draw out my heart to beg of him the rooting out of thoſe corruptions iſſuing out of my heart to the creature, and gathering of it up into himſelf, and ordering my affections, and the like; as alſo being greatly drawn out to bleſs and praiſe him, beſeeching him to inable me

me to it to bleſs him for his anſwers, ſo often given me to the importunate deſires and requeſts of my ſoul, when I had ſo often tempted him; for it was not Iſrael only that tempted him ten times, but I had often tempted him; ſo that he might have righteouſly given that I begged of him, and a curſe together with it; but J did now greatly deſire to bleſs him that hitherto he had denied me in it, beſeeching him ſo to do ſtill, and ſubject my ſoul to him in all my wayes, begging him earneſtly that he would once work my heart to ſuch aſſurance, that I might be careful in nothing, and in nothing thoughtful for, or ſtudious about any thing here below, and to give up my ſelf wholly to be at his diſpoſe, yea, more then ever I had been to any bodily Phyſician, beſeeching him now that he would undertake to be my ſouls Phyſician, and to cure me of thoſe ſoul-diſtempers in my affections and practiſes, let the phyſick be vvhat he vvill, let it but be of his preſcribing, and to ſupport my ſpirit under his hand, and make it vvilling to ſubmit to his vvill, and then (*Lord*) do with me vvhat thou vvilt.

And novv (father) what are thoſe requeſts that thou vvilt hear? haſt thou not ſaid, what ever we ask in thy Sons name thou wilt hear;

vvhy, in thy Sons name I desire to come; for J have nothing elſe to plead, there is nothing in me, but for thy Sons ſake, the Son of thy boſome and love, who died for poor ſinners, ſuch as thy poor vvorm is; for his ſake, and in his Name J come unto thee; and thou haſt ſaid, whatſoever we ask according to thy vvill thou wilt hear: Novv (Lord is not this agreeable to thy will, to be conformed more to thee? and have my vvill more ſubjected to thee? and my affections more placed upon thee? O then (Lord) ſeeing thou ſaieſt, *What we ask believing, we ſhall have it*, (Lord) increaſe my faith, & help me to wait upon thee believingly.

The eighteenth of this twelfth moneth, having been theſe eight or nine days laſt paſt ſomewhat diſtempered in body, which diſtemper prevailing more and more upon me, J thought J ſhould hardly be able to wait upon the Lord in his adminiſtrations the next day, deſiring the Lord to direct me what to do, and ſubmit my will to his; yet, very early that morning J had many reaſonings in my ſelf what to do, being loth to diſtruſt the power of God, that J had ſo often found eminently held out to me, and yet unwilling to tempt the Lord to appear to me in any extraordinary

nary way, desiring much his direction: at last the Lord was pleased to enable me to resolve to go, notwithstanding I was exceeding ill of an extraordinary cold, beseeching the Lord to appear to my soul; and as he was pleased to give me that probability of the injoyment of him once more, that it might be a blessed opportunity to my soul, and that his mighty power and spirit might accompany every word and hint to my soul, that it might be of spiritual advantage to me, such as I might have cause to bless his name for, and also to mould me into whatever truth hee should reveal to me that day; And truly I desire to acknowledge that the nineteenth day of this twelfth moneth, the Lord was pleased very gloriously to appear through his word administred by our deer Pastor, both in the exposition of the end of the 14. of *Matt.* as also in both Sermons this day, at which time he began to discourse upon the 45 *Psalm*; but did only handle the Title of it this day, from which the Lord was pleased to hint out very precious, glorious, useful, yea seasonable instructions to my soul, which I desire earnestly to beg of God to cast and mould my heart into; yea, such truths as proved an answer to several desires of my soul many dayes before, and to the groanings of my soul be-

fore the Lord, even continually almoſt, to wit, that the Lord would be pleaſed to gather my heart out of all things below Jeſus Chriſt, and give me to the end ſuch a ſight of my Lord Jeſus Chriſt, as might indeed) take my heart from all other things; now that at this time the Lord ſhould thus ſeaſonably caſt his thoughts upon ſuch a Scripture as this, it did cauſe my ſoul to admire the riches of his grace and condiſcention to ſuch a worm; yea, whereas my ſpirit hath of late been greatly troubled about my fooliſh converſation, being not ſuch as may any way adorn the Goſpel, walking very unſeemly in all my relations, and very much offending therein vvith my tongue, vvhich hath occaſioned many a ſad thought upon my heart, and many a ſigh and groan, yea tears before the Lord, to ſet a vvatch before my mouth, and ſubdue this vvicked iniquity in me.

And now did the Lord this day lay open the ſpring, the root, the cauſe of it, my eye was not as it ought upon my heart, nor my heart as it ought to be upon Jeſus Chriſt, nor when it was upon him was it in a boyling frame; for (as by him hinted) were the heart boyling hot about the Lord Jeſus Chriſt the tongue could not iſſue out ſuch vanities as it doth;

doth; novv (dear Lord) let not theſe things be ſpread before me in vain I beſeech thee, but do thou by the mighty Power of thy ſpirit make them of ſingular uſe unto me.

The 11*th.* of this firſt Month the Lord drew out my heart very much (amongſt other things) to beg of him to manifeſt himſelf in that Relation of an Husband to my ſoul, more and more letting me to find and feel what it was experimentally to be imbraced by him, and gathered up into more intimate communion with him, and much more to this effect.

The next morning he cauſed my ſoul to breath out in this manner; That though I was every vvay unfit for communion with him, yet beſeeching him to appear to my ſoul, and a ſight of himſelf would much rejoice my heart, telling him that as he had often appeared glorioufly in this kind, ſo that he would pleaſe to let my ſoul find once again by experience his mighty power to break out through what ever inſtruments he ſhall pleaſe to make uſe of this day, that I might through them have a glorious ſight of himſelf. In which the Lord was pleaſed greatly to bow down, appearing graciouſly through Mr. *Price*, who ſpake to us in his Name the 12. day of this firſt Month.

Upon the 26. day of this first Month, 1654. we went to *James*, expecting to have heard Mr. *Cradock*; but when we came there, we heard there would be a stranger, at which I was much troubled in my spirit; and after some debate in my self I began to repine, but expecting the Lord might have some seasonable Word for me; and truly (blessed be his Name) there was many seasonable things hinted to my soul by him, which both refreshed & stayed my spirit.

The next day at night (being the 27. of this first Month) Amongst other things when I was seeking of the Lord, he drew out my soul with some measure of sensibleness of his hand upon our Pastor, what a sad stroke it would be if the Lord should strip us of him, taking him from us; oh! What would become of Gods glory? how would his and our enemies insult over us? though it is true we have deserved it [I am sure I have] to be stripped of this mercy, and scattered from each other, because we have been no more fruitful under all the mercies, means, and appearances of God through him; and I begged to sanctifie his hand upon him, both as to him and us, & teach us all to improve it and know his mind in it, desiring the Lord withal that he would

please

pleaſe to haſten and accompliſh his Work through this diſpenſation, and in his own time to command health and deliverance to us, and give in this mercy as a pledge of his love amongſt us, that he might come again amongſt us filled vvith the ſpirit, and ready to break out thoſe diſcoveries of God upon his heart, and that vve alſo may be fitted for this mercy, and made more ready to receive impreſſion from God through him then formerly.

And for my own ſoul after many requeſts for the ſubduing of corruptions, and regulating my affections, and taking off my heart from all things here below, and placing it upon the Lord Jeſus; after which and many other requeſts, the Lord drew out my heart with deſires, that if the Lord ſaw it meet to add another night or another day to me, that he would together with it, give me a heart to ſerve him in it, and that as he reneweth the light and raiſeth from ſleep, ſo that he would inliven my heart in his waies, and quicken up my ſoul to a more lively ſervice of him, and if the Lord ſee it meet to give me one opportunity more to hear his word, that he would pleaſe to fit me for it and to come in through whatſoever inſtrument he ſhall pleaſe, that my

my ſoul might have ſuch a bleſſed ſight of him, that I might thereby be changed more into his own Image.

The 2. day of the 2. Month, being this morning in ſome meaſure made ſenſible of my own deadneſs and dulneſs to the things of God, and barrenneſs and unprofitableneſs under all the means of grace; I apprehending it very righteous with the Lord to deal with me according to my deſert, and not to manifeſt any thing to my ſoul, yet preſſing him much, though I deſerved the contrary, yet for his own name ſake, and for my Lord Jeſus ſake to be pleaſed to appear to my poor ſoul, and let me have ſome ſight of himſelf, telling him that he had glorioufly appeared formerly to my ſoul, and he was the ſame ſtill; and O that he would now break through and give me a ſweet kiſs from himſelf; and how glorioufly did the Lord, this day, condeſend, and bow down to the deſires of his poor unworthy vvorme, through that ſervant of his (Mr. *Bramble*) by vvhom, and through vvhom, many ſeaſonable truths were hinted to my ſpirit, both in way of further reviving of my deadneſs and dulneſs, and in vvay of comfort and direction, for vvhich O that I could indeed bleſs and praiſe the name of this my glorious God.

The

The third day of the ſecond Month.

Having extream deſire to go and heare Mr. *Cradock* the next day, I told my Mother over night, perſwading her to it, ſhe having very urgent occaſions; but at laſt prevailing, I found my ſelf very much diſtempered next morning with a great cold which I had got; notwithſtanding which, I got up, but before I was quite dreſſed I had ſuch a ſtitch took me in my back in ſuch an extream manner, that I knevv not how to lean any way; it was in ſuch an extream manner which held me for the ſpace of two hours continually, almoſt until it was full time to go; in all which time I reaſoned ſtil with my ſelf what I ſhold do, fearing I ſhould not hold out that journy, nor be able when I was there to ſit to hear becauſe of it; yet at laſt having had ſuch experience of God formerly, I did deſire now to rol upon him, & betook me to ſome ſhort deſires to him, beſeeching him, if he ſaw it good, to give me ſo much inward and outward ſtrength as might at this time inable me to honor and glorifie him; earneſtly begging his appearance to my ſoul, quickning and raiſing it, conforming it more to himſelf; with many other deſires relating to my ſpiritual condition; and how ſeaſonably did

did the Lord come in this day through Mr. *Cradocks* Miniſtry, both conveying of Counſels, Cautions and Comforts? The Comforts were from *Rom.*8.32. And for the ſtitch and pain in my back, I bleſs the Lord it went ſo away that I felt it not all that while I was abroad, but did as it were quite forget that it troubled me that day; ſo did the Lord appear to my body alſo.

Many bleſſed ſights the Lord gave me alſo this day through that ſervant of his, Mrs. *Blackborn*, whom I met at *James* hearing Mr. *Cradock*, who came home vvith us, and related much to me how it vvas vvith Mr. *Cradock*, how ſad his temptations vvere, which came moſt ſeaſonably to my conſideration to take me off from raſh thoughts I vvas ready to take up but the day before concerning others; ſtill many other ſeaſonable things ſhe hinted to me of the fears that often vvere upon her ſpirit touching ſelf-ends, fearing that ſhe might deſire, beg for, and ſeek after good things, and yet all but out of ſelf-ends, complaining of the ſtrife ſhe found oftentimes between her judgment and affections; yet being drawn out to bleſs God for denying of her that vvhich at the very preſent her affections ran out after; all which jealouſie and fears lying ſadly upon my

my own ſpirit, hearing her that was ſuch an ancient Chriſtian complain alſo of the ſame, was to me a little refreſhment.

Some ſcattered Meditations the ſecond Month.

1654.

CONſidering the vanity of all creatures compared with the Lord, what is there in the creature deſirable? the beſt of men (vvhich are the beſt of creatures) are nothing elſe then vanity; they are but a ſhadow compared vvith the ſubſtance; nay, they are but dark ſhadows; now what wiſe creature is taken much with a ſhadovv? what is there in creatures, the beſt of creatures (man himſelf) that is deſirable? as for beauty, that is vanity of vanities; the rareſt thing in this vanity ſhould no way take upon a gracious ſpirit that was raiſed up to higher things; but (to go to the utmoſt hight) the beſt things and moſt deſirable

rable in the beſt of men is their reſemblances of, or likeneſs unto the Lord; yet in this they are but like unto pictures, yea dark ones; now who would be much taken vvith the Picture, that might at the ſame time enjoy the thing that is pictured; yet ſome Pictures made by the hand of man, may in appearance far excel in beauty and lovelineſs the thing pictured; and herein the beſt of creatures are but dark, dead, low reſemblances, yea very poor ones of the eternal God. Pictures are often deſired, becauſe of the fading, uncertain enjoyment of the thing pictured, which often times fadeth before the Picture; but what creature comes near to the repreſentation of God? the Picture quickly fadeth and dyes, but the ſubſtance is eternal.

Who then would deſire, or be over-much taken with ſuch a Picture that perhaps ſeemeth fair to day, but fadeth to morrow, which is the condition of all finite creatures? but that infinite God is an everlaſting Father, the Lord Jeſus an ever-living Interceder, and the Spirit of Truth an abiding Comforter; yea, in every Relation wherein the Lord is pleaſed to manifeſt himſelf, he is that to his to all eternity.

Yea, as Pictures are poor, dead, uſeleſs things in compariſon of the perſon they reſemble,

ſemble, only a delighting the eye; ſuch are the very beſt of creatures compared with the Lord; can they ſpeak if he be ſilent? can they effect ought if he withdraw? Can they ſmile if he frown? Can they refreſh if he rebuke? Can they heal if he wound? Can they raiſe up if he caſt down? There is neither any life or motion in them ſeparated from him; they have eyes, but ſee not; ears, but hear not; hands, but act not; feet, but walk not; tongues, but ſpeak not to any ſpiritual advantage, unleſs he that is the life of their lives puts life into all theſe, and when he hath done, acts in, through, by, and with them.

The tenth day of the ſecond Month.

The Lord having been pleaſed to hint out to me by Mr. *Lramble* (the 9*th*. of the ſecond Month, 1654.) that the Lord vvas pleaſed oftentimes in mercy to appoint ſome wearifom nights and dayes to his people, wherein they could not take any reſt, that ſo they might call their own hearts to an account ſerionſly before the Lord, and the like; which I pondering upon, and thinking with my ſelf how eminent the Lord hath appeared to my ſoul in former dayes, in the Night-ſeaſons, and how ſweet my Meditation of him hath been Night and

Morn-

Morning upon my Bed; and how barren my heart hath been for ſome time of late in theſe Meditations, and how the Lord hath ſeemed to withdraw; theſe thoughts did put me upon it (the tenth of this ſecond Month) in the Evening to beg of God, that as he had formerly appeared in ſuch ſeaſons, that he would pleaſe to return that mercy even by thoſe torches of his hand, whereby my Nights are very wearisome to my body by reaſon of my extream Cough; & truly I did the more preſs it upon the Lord in my deſires, having much groaned to think that Night would be very wearisom to me more then any formerly by reaſon of my diſtemper; but my good God, who worketh all things after the counſel of his own Will, and not according to our thoughts, or fears, or hopes, ſo ordered it, that what I had reaſon moſt to fear, he gave me leaſt to feel, and though I was much diſtempered in my head, when I vvent to bed by reaſon of my cold that vvas ſo great, yet did he give me very good reſt, all the fore-part of the night; vvhich vvhen I avvaked tovvards morning and began to conſider, Oh, I could not but admire; but vvithal began to think that though my deſires about this vvere anſvvered, and though I had reſt of body, yet no communion vvith my God, or reaſonings

vvith

with my own heart (which I intended to have parlyed a little with;) while I had these thoughts and the like, lying in a slumbering way, there was this thought brought to my mind, which Mr. *Cradock* (the fourth day of this second Month) mentioned upon another occasion; the words were these, *That vain man would be wise that was born like a wild Asses Colt*: These words ran much in my mind, and some thoughts were given in upon them, with a great desire I might not forget them, but might in the Morning see and finde out that place of Scripture; but the Lord giving me (as I thought an opportunity) and so much strength as to go and hear Mr. *Cradock*, I hasted, as soon as I could get up, to prepare for going; but when we came there, having prayed to the Lord in some few words, that he would please to give me some sight of himself, some transforming sight, and some kisses from his lips this day; but going there we were disappointed; for that exercise was for some occasions put off to next morning, and so we came home again; and coming home, being a little sadned in my spirit, thinking of my Morning-desires, & when an answer should be of them, or how looked for, I sate me down, and fell to reading a little of Mr. *Cradocks*

Sermon before mentioned; and meeting with theſe vvords, *Oh vain man that would be wiſe*, put me again in mind of my Night-thoughts, and fell to looking the Scripture, and found it in *Job* 11.12. *For vain man would be wiſe though man be born like a wild Aſſes Colt*; ſome hints there were that fell upon my heart this night from theſe vvords, *Vain man would be wiſe*: (Good God!) hath not this been my condition? this poor vain creature, would I not fain be wiſe, and thought to be ſo, and often prided my ſelf in the thoughts of it, for which the Lord righteouſly ſhevvs me novv and then my folly; yet how fain would I be wiſe in chalking out Waies for the Lord to walk in tovvards me, even as if I knew better what were good for me then God, or how to accompliſh that Work in my ſoul better then he, and therefore am I ſo ready to preſcribe to him Wayes; yea and if he refuſes and rejects them (as for the moſt part he is pleaſed in mercy to do, bleſſed be his Name.) Oh! how ſadly doth it often lie upon my ſpirit, and how apt am I to think hardly of the Lord, that truly he doth not mean me any good in denying me this or that I deſire.

And for the later vvords, *though man be born like a wild Aſſe Colt*; concerning vvhich I had ſome ſcattered thoughts, but not ſo compoſed

as

as afterwards. But after I had come home from *James* next day, and had looked this Scripture, and found it, ſitting and pauſing a vvhile upon it (my ſpirit being very much ſadned and unfit for any ſerious ſpiritual meditation) at laſt I betook my ſelf to ſome ſhort requeſts to the Lord, telling him, That as he vvas pleaſed thus to diſappoint my expectation of the publike enjoyment, yet in him there was a fulneſs of all povver and ability, thereby being as able to ſpeak to me by his own ſpirit ſomething that might be of ſpiritual advantage, ſome transforming vvords which he is able to do as vvell in private as in publike, which I did now beg of him, and to that end beſought him to lead me by the hand this day, and guide me into the Way, and put me upon the Work, and that he would pleaſe to appear to me, with many other requeſts both for my own ſoul, and others in relation to me. But not knowing vvhat Work to ſet upon this day, or what to take in hand, but waiting upon the Lords direction, having many things in my thoughts to do, but deſirous of ſome vvord from God to my poor ſoul, but this vvord in *Job* 11.12. following me ſtill, I fell to ſome further thoughts of it, and ruminating on the latter clauſe, of *being like the wild Aſſe*, I began to think what that Scripture did record of

this creature that I ſaw did reſemble me fully, and there theſe words of the Prophet brought to my minde that it went up and down ſnuffing up the Wind, and is ready to be found in her moneth, which words I found in *Jeremiah* 2.24. *A wild Aſſe uſed to the wilderneſs that ſnuffeth up the wind at her pleaſure, in her occaſion, who can turn her away? all theſe that ſeek her will weary themſelves, in her Month they ſhall find her.* In which, as alſo in moſt part of the chapter, I find many things that ſate very cloſe to me, the Lord began: thus it was with me, for in *v.* 2. *I remember* (ſaith he) *the kindneſs of thy youth, the love of thine eſpouſals, when thou wenteſt after me in the Wilderneſs in a Land that was not ſown*; In the time of thy darkneſs, ſorrows, and tears, and bondage, when thou wenteſt after me, and often in the bitterneſs of thy ſoul reſolved to follow me through this Wilderneſs, though thou ſhouldeſt periſh in ſo doing, yea, reſolving ſo to follow me as that thy heart was then fully, as it were, taken off from all but me, thou didſt deſire nothing but my ſelf.

But *ver.* 5. *What Iniquity have your Fathers found in me that you go from me to follow after vanity*? How righteouſly may the Lord ſay thus to me, was he not better to me by far then ever I expected, or could have believed? *v.* 6.

Nei-

Neither ſaid they, Where is the Lord that brought us up out of the Land of Ægypt, that led us through the Wilderneſs, through a Land of Deſarts, and of Pits, through a Land of drought, & of the ſhadow of death, through a Land that no man paſſes through, and where no man dwelt. &(*v.*7) *Brought you into a plentiful Land, to eat the fruit thereof, and the goodneſs thereof; but you entred, you defiled my land, and made my Heritage an abomination.* And was not this my condition? How did the Lord with a ſtrong and mighty hand bring me out of the Egyptian Bondage, that ſad ſlavery that I was in under Satan, and thoſe cruel Taskmaſters he ſet over me in my ovvn heart and conſcience, my corruptions and guilt, which laid inſupportable burthens upon me both vvaies, commanding me to make brick, laying the Law before me, but giving me no ſtrength to do it; nay, continually hindering and pulling me back from it, and yet ſcourging me for all the neglect of it; yea, through a Wilderneſs, through a Land of Deſarts did he carry me; in vvhich I thought I ſavv my ſelf vvholly deſerted of God (which was no ſmall trouble to me) through a Land of Pits, yea, Pits on every hand, into which I was ready ſtill to fall; through a Land of Drought, wherein my ſoul was ready to faint in me for thirſt after the Lord; yea, *through the ſhadow of Death*: And oh how then hath

the Lord brought me into the ſhadow of death time after time, laying me on my ſick bed, and pale death ſtill looking me in the face with dreadful terrors and amazement; yea to the very Pits brinck of hell (in my own apprehenſions) which is the worſt of deaths; yea through a Land where no man paſſeth, or dwells, having none to condole my miſery, none being acquainted with it, or me; but wandering as it were by my ſelf, thinking and deeming that no ſoul was in half ſo ſad a condition as I was, but on the contrary, hath not the Lord ſince (oh that I could but bleſs his Name for it!) brought me into a plentiful Country, ſhined upon my ſoul, given me ſome taſtes and glimpſe (I hope) of the good Land, which whiles I was thus entering into, I did ſadly wax careleſs and remiſs after ſome time, and too much taken with the vanities of this World, and letting out my heart too much to the creature-comforts. (*v.*9) *Wherefore ſaith the Lord, I will plead with you, and with your childrens children will I plead; hath any Nation changed their gods which are no gods; but my people have changed their glory for that which doth not profit.* (v. 13.) *They have committed two evils, they have forſaken me the Fountain of living waters, and hewed out to themſelves Ciſterns, broken Ciſterns that can hold no water:* Oh!

may

may not the Lord righteouſly complain thus of me? have not I too much declined from him, and run out after creatures in my affections and deſires? and placed too much happineſs in other things, which have been made appear to be broken Ciſterns that could not hold any Water. (*V.*14,15,16) *And now ſaith the* Lord, *Why art thou ſpoiled? have the Lyons roared upon thee? and is thy Crown ſpoiled?* (v.17.) *Haſt thou not procured this to thy ſelf in that thou haſt forſaken the* Lord *thy God when he led thee by the way?* Oh! may not the Lord rghteouſly ſay thus to thee? Are the Lyons let looſe upon thee? do trouble and ſorrow come in again upon thee? And is Satan let looſe in any meaſure to torment thee? Mayeſt thou not thank thy ſelf? Haſt thou not brought it on thee? Is it not righteous with the Lord to do ſo by thee? (*v.*18.) *What haſt thou to do in the way of Ægypt, i.e.* to return from the Lord to the creature, to ſeek any good whatever? *What haſt thou to do to drink the waters of Shiloh, or the waters of the River, or in the way of the Aſſyrians?* (v.19.) *Thy own wickedneſs ſhall correct thee,* (oh Lord! and haſt thou not made it to do ſo?) *and thy backſlidings reprove thee; know therefore, and ſee that it is an evil thing, and bitter, that thou haſt forſaken the Lord thy God, and that his fear is not in thee.* (V.20)

For of old time I have broken thy Yoke, (bleſſed Lord thou haſt) and *burſt thy bands, and thou ſaideſt will not tranſgreſſe*; yea Lord, it is very true, yet I have ſo done again. (*V.*23.) *How canſt thou ſay, I am not polluted? ſee thy way in the valley, know what thou haſt done, thou art a ſwift Dromidary, traverſing her wayes.* Do but conſider with thy ſelf, and thou ſhalt ſee what thou takeſt, and how unwearied thy wicked heart is in its continual traverſing, that by being frequently carried out after other things then me. (*V.*24.) *A wild Aſſe that is uſed to the Wilderneſſe that ſnuffeth up the winde at her pleaſure in her occaſion; who can turn her away? all they that ſeek her will weary themſelves, in her Month they finde her*; Bleſſed Lord, how clearly doſt thou point as it were at my wicked heart, which like a wild Aſſe, a rugged thing, and wild alſo, very untamed, and unruly, unwilling to endure to be held in by any bridle, or made any way ſerviceable to thee: But *uſed to the wilderneſſe*----frequently converſing and running out after the things of this wildering world: (Yea, *ſnuffing up the wind*) And is not this a righteous judgement from thee, that what ever my heart runs out after, but thy ſelf it ſhould be but as vvind, that for the preſent fills, but ſatisfieth not; nouriſheth not, but in the end tormenteth and cauſeth pangs,

pangs, & rearing in the bowels; oh! this is the miſery of my wretched heart, that it can take and fall in with the World, but hardly taken off [*VVho can turn her away?*] Oh Lord! how hard is it to give a turn to this wretched heart running out after any vanity here below, who can turn it? Thy Meſſengers may come, and come with thy Word in their mouths, and cry, *Stop and ſtand*, and make a parly, but they are not able to give a real turn; yea, thou art pleaſed often times to come in with many a ſweet motion by thy ſpirit, and yet this gives not an effectual turn neither; yea, thou comeſt in often times, & many ways, ſometimes by mercy, ſometimes by afflictions; and yet theſe neither can ſound a retreat. Oh that thou (who only canſt do it) wouldſt once pleaſe to give ſuch a real turn to my heart in the purſuit after any thing but thy ſelf; that it may never be ſo any more. [*V.*31.] *Have I been a VVilderneſs to Iſrael?* Oh Lord thou haſt not been ſo to my ſoul. [*V.*32.] *Can a Maid forget her Ornaments, and yet my people have forgotten me.* Oh Lord! Muſt not I cry guilty before thee here? for did I remember that I ſhould not ſo often ſin againſt thee? [*V.*33.] *VVhy trimmeſt thou thy way to ſeek love?* [V.36.] Why *gaddeſt thou about ſo much to change thy way?* to run from one thing in the world

world to another; *thou alſo ſhalt be aſhamed of Ægypt as thou waſt of Aſſyria.* [V. 37.] *Thou ſhalt go forth from him, and thy hand upon thy head*; [in a poſture of lamentation] *for the Lord hath rejected thy confidence, thou ſhalt not proſper in them.*

The Lord perſwade thy heart fully of theſe truths, and work thy ſoul to a frame ſutable thereunto.

The 18. day of this ſecond Month, 1654. This Afternoon, being ſomewhat burthened at the wretched out-going of my vvicked heart, which was like a vvild thing ready to break out upon every occaſion, even in reading the Scripture its ſelf; how ſadly doth it take occaſion to flye out! the thoughts whereof very much oppreſſed my ſpirit; whilſt I was ſeeking the Lord about it, it was darted into me, that the Lord might be even now anſwering my own Prayers and deſires, though the anſwer of them ſeemed thus dreadful to me; for oh how often have I formerly begged and deſired of God that he would diſcover my own heart to me, that he would anatomize it, that I might ſee and know it, even as he ſees and knows it, and the like; and for ought I know, this ſad working up of corruption may even be to give me a ſight of what filth there

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is within my heart; yea, may I not in ſome meaſure have provoked the Lord to ſuffer, and permit ſin to vvork in me by ſo vehement deſires.

Oh good Lord! What need then had we poor creatures to ſeek of thee to teach ſouls what and how to pray? for truly we know not what to pray; nay when thou comeſt in anſwer even to our own importunate deſires; how unable are we to bear the anſwer of our ovvn Prayers? Oh the vvretchedneſs of my heart! is it not polluted in all that ever it doth and ſaith?

Is not ſelf, and ſome by and baſe ends, or other at the end of every thought, vvord and action? doth there not ſtill ſtep in ſome thing of ſelf, yea too often ſomething of ſin; yea, vvhen in company I ſpake beſt? yea, ſuch things as others ſeem to admire at ſuch expreſſions and experiences; but alas, is there not much ſin in it? Am I able to do, to live or practiſe vvhat I ſpeak? Nay, is there not moſt an end ſome baſe end either in the ſpeaking of it, or that comes in headlong after it? Oh curſed frame of ſpirit!

The 20 day of this ſecond Month, 1654. having ſought the Lord that he would breath in by his ſpirit upon my ſoul, and give me ſome

ſome ſights of himſelf, ſome communion with him, and ſome diſcoveries from him this Afternoon.

There were theſe hints fell upon my heart ſoon after, that I had been very remiſs in improving thoſe precious & glorious appearances of God to my ſoul (through our dear Paſtor) that ſo nearly concerned me from that 45. *Pſalm*, and that therefore the Lord had juſtly laid him aſide for a time, even whileſt he vvas entring into it. (O bleſſed Lord) haſt thou watched over me in the time of my childhood, vanity, unregeneracie, when I knew not my right hand from my left; & haſt thou been with me ever ſince to this day? and ſhould I now diſtruſt thee, or fear that thou ſhouldeſt now leave me to my ſelf? (O curſed unbelief!) haſt thou vvatched over me theſe ſix and twenty years, and ſuffered no evil to overtake me, but made all things to work together for my good; and ſhould I now fear and miſtruſt thy love?

Haſt thou provided for me to this day that no good hath been wanting to me? and ſhall I novv diſtruſt thee, or think thou wilt withhold any thing thou ſeeſt good for me? Nay, Haſt thou not vvith-held me from evil that would have hurt me? and muſt I now murmure, repine and cry out of thy want of love

to

to me? and that thou ſhouldeſt bear all this and go on further to make out thy love to me; and ſhall I yet diſtruſt thee?

Haſt thou overcome death and hell for me, that I am not novv in that ſlaviſh fear of them as formerly I have been? and ſhall I ſtill fear that thou wilt not overcome my corruptions for me? (O curſed unbelief!)

The 23. day of the ſecond Month, 1654. In the Morning being much diſcouraged in reference to any hopes of Gods appearance, having heard but ſlender commendations of him that was to ſpeak this day; yet being deſirous to look up to the Lord, I beſought him that he would pleaſe to give my ſoul ſome ſight of himſelf, and communion with him; and that as I had former experiences from him, that the inſtrument was nothing if he would pleaſe to undertake the work; & therefore I beſought him that his povver might ſo appear that my ſoul might have a ſight of him, and there might be ſome ſeaſonable word ſpoken that might do my ſoul good; and truly I muſt needs acknowledge the Lord was pleaſed graciouſly to bow dovvn and manifeſt his preſence exceedingly beyond my expectation this day.

The

The fourth day of this third Month, 1654. being to take a portion of Phyſick, I beſought the Lord that it might accompliſh his will and pleaſure upon me; and if that lay in health, that it might be ſanctified to me, if in ſickneſs, that my will might be bowed and ſubmitted to his will.

The 7. day of this third Month, at night the Lord drew out my heart to beg of him amongſt other requeſts, that he would pardon all my miſ-ſpent time, and help me to improve what ever time he ſhould ſee mete to give me, more to his praiſe and glory, and to that end, if he ſhould ſee mete to give me to enjoy another day, and ſee the beginning of a new Week, that he would alſo give me a new heart, and a new ſpirit, and help me to walk more to his praiſe, improving time better then formerly.

The next Morning, (being the 8. of this third Month) I beſought the Lord for his preſence that day, notwithſtanding all my unprofitableneſs and unworthineſs of it, with much to that effect: And truly the Lord was pleaſed greatly to bow down, and ſpake many ſweet and ſeaſonable things to my ſoul, both through that ſervant of his Mr. *Bradſhaw*, that

that preached that day at *Fulham*, as also by his spirit, through some Scripture then hinted unto us, which caused my soul that night to breath out before the Lord, desiring to bless him for it, yet lamenting my unprofitableness under such glorious appearances of his, and mis-improvement of them; lamenting also the great iniquity of my tongue, beseeching the Lord now to set a Watch before my mouth, and to keep the door of my lips, as also my heart.

The 13. of this third Month, in the Morning as I was going down, I had a strong repulse upon my spirit to speak a few words unto the Lord before I went down; at which time my heart was greatly drawn out to speak to God to curse, and blast, and root out of my heart these bitter Roots. Pride, Passion, and inordinate Affections, in a special manner that of Passion; he first drew out my heart in this address to God, finding it so sadly prevailing, telling the Lord that he had often shewed me the evil of this both from the Scriptures time after time, coming sometimes with mighty power upon my heart, & yet going off again; yea, he had appeared against all these evils in many experiences of the folly and vanity of them, especially those of Pride and inordi-

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nate affections; how often had he ſhewed me the emptineſs of all creatures, yea in the very things I expected moſt from? And how often had he blaſted my pride by theſe continual ſcoffs I met withal, and by all thoſe infirmities upon my body, for all which I deſire to bleſs his Name, beſeeching him once to ſpeak effectually to my heart, to the utter ruine of theſe evils in me.

The 24. day of this fourth Month, being in my Cloſet, the Lord drew out my heart to pray that he would pleaſe to manifeſt his preſence, and drop ſomething upon my heart that might be for my ſpiritual good and advantage; in anſwer thereunto the Lord was pleaſed unexpectedly to caſt me upon this Scripture, the 40. of *Iſaiah.*

1. Where the Lord begins with a command to comfort his Church, yea, to comfort them at the very heart; but thou mayeſt ſay, What doth he comfort them withall?

2. Firſt, Tell her, *Her warfare is accompliſhed.*

2. *Her Iniquity is pardoned*; yea, he addeth, *She hath received of the Lords hand double for all her ſins*, twice as much mercy as ſhe had ſin.

3. He

3. He goes on with a gracious Promiſe, *That God would have a way made for him in the Deſart.*

4. And that *Every Valley ſhould be exalted, and every high Hill made low, and the crooked made ſtrait, and that the glory of the* Lord *ſhould be revealed, and all fleſh ſee it*, which glory of his ſhould ſo darken all the creatures glory, that he addeth.

6. *All fleſh is graſs*; nay it ſhall now appear to be but *withered graſs*.

7. All *which ſhall wither away, and the Word of God only abide. Then*

8. The Lord calls upon his people to riſe from theſe withering things.

9. *Get you up* (ſaith he) *to the Mountains.* Secondly, *Lift up your voice.* And thirdly, *Be not afraid*; as if the Lord would ſecretly intimate that he ſavv his people too apt to grubble upon the earth, and take content in theſe fading Flowers of the Field, not having their hearts raiſed to ſo glorious an expectation of his appearance and revelation of his glory; therefore it is obſervable, he doubles it, *Lift up your voice*; they being much averſe to it; yea, (ſaith he) *Fear not*; but why ſhould we not fear? Why, *Behold your God*; a word of application and admiration.

10. Yea, He double it, *Behold the Lord God, behold he will come* [and how] *with a ſtrong hand, and his arm* (the ſtrength of his hand) *ſhall rule for him*: Then he addeth:

11. *His reward is with him; he ſhall feed his Flock like a Shepherd*: yea, *He gathereth the Lambs with his arms, and carrieth them in his boſom, and gently leadeth thoſe that are with young*. Then

12. He goes on the 27. verſe, ſhewing the mighty power of his God above all creatures,

15. How creatures are to him *but as a drop of a Bucket*, and *as the ſmall duſt of the Ballance*:

17. Yea, *As nothing, and as a thing of naught*; When he had thus abundantly ſet forth his mighty Power, he challengeth all that unbelief in the heart of his people to come forth and meet him.

27. *Why ſaiſt thou O Jacob and Iſrael, My way is hid from the Lord?* And haſt thou any reaſon for ſuch thoughts?

28. *Haſt thou not known, neither heard, that the everlaſting God, the Creator of the ends of the earth*, (ſee what glorious titles here are to ſtrengthen faith) *he fainteth not, neither is weary?* Poor creatures are apt to think ſurely they have wearied the Lord with their continual

nual backſlidings and revoltings; but ſaith he *Have you not known? that I am an everlaſting God*, yea, *that I faint not, neither am weary*; and he addeth, *That there is no ſearching his underſtanding*; and not only was he thus glorious in himſelf, but

29. *He gives power to the faint, yea to them that have no might he encreaſeth ſtrength.* (O bleſſed encouragement!) Poor ſouls may ſay, Well, be it ſo; that notwithſtanding all my rebellions the Lord was not weary nor fainteth in his arm or love to me; yet I am a poor feeble creature, and am ready to faint, and not able to hold up the head; but he gives power to the faint alſo; yea, he encreaſeth their ſtrength, even

30. *The youths ſhall faint and be weary, and the young men utterly fall*; *i.e.* They that truſt in their own ſtrength ſhall utterly fail.

31. *But they that wait upon the Lord ſhall renew their ſtrength, they ſhall mount up as Eagles, they ſhall run, and not be weary; walk, and not faint*; when they that can do nothing, that have no ſtrength or might, but only wait upon the Lord for ſtrength from him, ſhall have this glorious Promiſe made good to them: (O my ſoul) wait thou only upon the Lord, becauſe thy expectations are only from him; wait I ſay, upon him.

Isaiah 41. 8.

8. He goes on with rich encouragement to poor weak ſouls, *Thou O Iſrael art my ſervant, Jacob my choſen, this Seed of Abraham my Friend*, (ſweet familiar titles!)

9. *Whom I have taken from the ends of the Earth, and called thee from the chief men thereof, and ſaid, Thou art my ſervant*; Bleſſed Lord, haſt thou not done this for my poor ſoul? haſt thou taken me when I was running, even to the ends of the earth, from place to place, and thing to thing, bewildered in all? yea, haſt not thou called me from the chief men thereof, from the chief deſirable things of this world? O Lord, enable my ſoul to follow this call of thine, and make me indeed thy ſervant; yea, the Lord addeth, Thou art my ſervant, I have choſen thee; he doth not ſay, Thou choſeſt me, but, I have choſen thee; yea, I have not choſen and turned thee away again; no, I have choſen thee, and not caſt thee off; then he goes on with more bleſſed encouragements:

10. *Fear thou not*, why? might they ſay, why? *I am with thee; be not diſmayed, for I am thy God*; adding withall, I am not only preſent with thee, and that as thy God, but, *I will ſtrengthen thee*,

thee; yea, I will help thee; yea, I will uphold thee and that with the right hand of my righteouſneſs: A bleſſed encouragement, anſwering all Objections in the ſoul, as if the Lord had ſaid, Art thou a poor, feeble, weak creature, unable to any ſpiritual ſervice? Well, I will ſtrengthen thee: art thou ſtill afraid? Why I will help thee, and as it were, work together with thee; and is not this enough? Why I will uphold thee too, and that with my hand, yea, with my right hand; yea, with the right hand of my righteouſneſs; ſecretly hinting, that there is a fear in a poor ſoul in point of righteouſneſs; then he goes on to tel them what ſhall become of their Enemies, and he uſhers it in with a *Behold*!

11. Behold what I will do with thine Enemies, *Behold, all they that are incenſed againſt thee ſhall be aſhamed and confounded; yea, they ſhall be as nothing*; yea, they *that do but ſtrive with thee ſhall perish; thou ſhalt ſeek them, and ſhalt not finde them*, even them that contend with thee, it comes in with an Emphaſis, *Them that contend with thee*; they that war againſt thee ſhall be as nothing: Oh what a conſummation is here determined from the Lord againſt thoſe Enemies of his poor people and weak ſervants that ſtrive, contend, and war with them! they ſhall be firſt aſhamed and

confounded: but that is not all, they ſhall periſh alſo, they ſhall not be to be found, for they ſhall be brought to nothing: Oh what a deſtruction is here determined from the Lord upon them! they ſhall vaniſh ſo ſuddenly that the poor ſoul ſhall not be able to think it, but ſhall ſeek them, and not find them; they ſhall be as nothing; and why ſo? why, becauſe they are in the hands of ſuch a powerful God; and though his ſervants be weak, and poor, and low, he hath ſaid, I will help thee in all hard ſervices, and in all thy ſtrong conflicts I will help thee, and uphold thee with my arm; alſo he addeth it again in the next verſe, even the ſame he had newly ſpoken in the tenth verſe; but now he goes on again, applying it;

For I the Lord thy God will hold thy right hand, or, as he ſaith elſewhere, *I will teach thy hand to war, and thy fingers to fight*; yea, I will not only help thee, but I will encourage thee alſo, ſaying to thee, I will help thee; yet leaſt this ſhould not be ſupport or ſtrengthning enough, leaſt the ſoul ſhould object and ſay, Alas! I am a poor creature, a poor deſpiſed creature, a worm, the moſt deſpiſed creature that is, even trod under foot of all; the moſt uſeleſs of creatures; the moſt feeble creature; the moſt unable to help its ſelf; againſt which the

Lord

Lord bovveth down glorioufly to add yet further:

14. Fear not; yea fear not thou Worm *Jacob*, and ye men of Iſrael, though you be but Worms, but men, and are to grapple with all the Powers of Hell, invvard and outvvard Enemies; yet fear not you men of *Iſrael*, I help thee; thus ſaith the Lord, yea the Lord will help thee, thou worm, thou man, I will that hath command of thoſe thy Enemies.

27. And it is the Lord thy Redeemer, and the Holy One of Iſrael; and as if the Lord ſhould ſay, Thou ſhalt not only come againſt them that are thy Enemies, and cauſe them to flye away, but thou ſhalt threſh them; Behold, ſaith the Lord, *I will make thee a threſhing Inſtrument*, and not a dull one neither, but a new one, yea a ſharp one, having Teeth or Mouths to grate them withal; Thou ſhalt threſh them; What ſhalt thou threſh? The Mountains, yea the Mountains, thy Enemies, the Land it ſelf; thou ſhalt threſh thoſe Mountains, & beat them ſmall, and make the Hills as chaff, not ſmall, but great and ſtrong Enemies ſhalt thouuſe thus.

16. Thou ſhalt fan them, and the winde, (which none knows whence it comes, or whither it goeth) that winde ſhall carry them away, yea that Whirlwinde (the moſt dreadful of Windes, and the moſt quick and fierce) ſhall

ſhall ſcatter them; and what ſhall be the iſſue of all this? *Thou ſhalt rejoice in the Lord, & ſhalt glory in the Holy One of Iſrael*: He doth not ſay, Thou ſhalt glory in thy Victory over thoſe Enemies in what thou haſt done, or the like; no; Thou ſhalt glory in the Lord, and rejoice in him; how glorioufly doth the Lord go on to prevent all the Objections of his ſervants? Well, ſuppoſe all Enemies be deſtroyed, what is this if I dye for thirſt, *&c.* Well, ſaith the Lord, to prevent this, when the poor and needy ſeek Water, *i.e.* ſeek ſoul-refreſhment as well as Victory over Enemies, and they finde none, and their Tongue faileth for thirſt (intimating the depth of want, and extremity of thirſt) yet then *I the Lord will hear them*; *i.e.* when they are hardly able to cry unto me, but are even ready to give up, then I will hear the very groans of their heart, *and I the God of Iſrael will not forſake them*, though they be brought into that condition that they can hardly ſpeak, becauſe their Tongue faileth, yet I will not forſake them.

18. *But I will open the Rivers in high places*, they ſhall have abundance, and they ſhall have it in the moſt unlikely way; Rivers in the high places, and Fountains in the Valleys, all as it were by contraries; yea, *I will make the Wilderneſs and the dry Land pools and ſprings of water*, which

which is even a Miracle, which I will rather work then those poor souls shall not be satisfied.

19. *I will plant in the Wilderness the Cedar and the Myrtle Tree, I will set in the Desart the Fir Tree, the Pine, and the Box Tree*, things very rare and wonderful.

20. And this shall be that they may *see, know, consider, and understand* [hearty Expressions!] *that the hand of the Lord hath done this, & the holy one of Israel created it*; as if he had said, should I do this great Work in an ordinary way, and by ordinary means, they would not see so much of the power of God in it; but that they may see it was a creating or created Work, therefore will I do it in this unusual way.

Isaiah 42.

V. 1. Where the Lord shews to what end he gave our Lord Jesus.

4. As also, how gloriously he would be with him, and support him in his Work.

6. And first, he saith, He *gave him to be a Covenant*, or the Covenant, and that *to the Gentiles*; yea,

7. *To be a light to them, to open the blind eyes, and loose the Prisoners out of the Pison-Houses.*

He

He confirmeth it with a Declaration of his own glorious Name, 8. [*I am the Lord*] Oh! therefore ſing to the Lord a new Song, praiſe him through the earth; *you that go down into the Sea*, you *that are as the Wilderneſs*; *i.e.* though never ſo deſolate, or in greateſt danger, however do you praiſe him.

16. Then he addeth glorious promiſes, to *bring the blind by the way that they knew not*; *to lead them in the pathes they have not known*; *to make darkneſs light before them, & crooked things ſtraight*; yea, to do all this, and with all addeth, *I will not forſake them.*

17. *But they ſhall be greatly aſhamed* (ſaith the Lord) *that will now truſt in any thing beſides me*, and ſo make a god of it, when as I do all this for my people.

19. Then the Lord ſeemeth as it were ſadly to lament even over his own people, as if they were the moſt blind and deaf of any.

22. *You are a people robbed, and ſpoiled, and Priſoners.*

23. But who (ſaith God) wil give ear & hear for time to come?

24. *Who gave Jacob for a ſpeile, and Iſrael to the robbers? did not I the Lord? he againſt whom we had ſinned*; for they would not *walk in his way, nor were obedient to his Law.*

25. *There-*

25. *Therefore he poured upon him the fury of his anger, and the ſtrength of Battel, and ſet him on fire round about; yet he knew not, and it burned him, yet he laid it not to heart:* A ſad ſenceleſs eſtate under ſuch a hand of God poured out with fury and anger; and yet behold, in the next Chapter how full of grace, mercy, and kindneſs the Lord appears to ſuch a people as this; I ſay, Behold, and vvonder at the admirable Expreſſions of love that immediately follow upon the rehearſal of this:

Iſa 43 which is brought in with a (*but.*)

V. 1. *But, thus ſaith the* Lord *that created thee O* Jacob, *and that formed thee O* Iſrael, *Fear not:* Why? what could ſuch a people do but fear if once made ſenſible of this their rent and miſerable eſtate? But behold how the Lord comes in to ſupport them notwithſtanding all this; ſaith he, I have redeemed thee, though thou be robbed, ſpoiled, and impriſoned; *Yet fear not, I have redeemed you, I have called thee by thy Name, thou art mine:* Oh what words are theſe! able indeed to comfort a poor ſoul in the ſaddeſt hour; *Thou art mine;* what I, might the ſoul ſay; one on whom thou haſt

haſt poured out thy fury and anger, not by drops, but poured it out, both fury and anger; what am I thine? what I? Though I have been ſet on fire round about, and that by thee too, and been burnt, yet I have been altogether inſenſible of it, and ſo not laying it to heart; and what am I thine? O incredible love! *Thou art mine*; and what then? I will proceed to give thee a further teſtimony of it:

2. For, *When thou paſſeſt through the water I will be with thee; yea, though it be through a River* it *ſhall not* overflow thee; yea, when thou *walkeſt through the fire thou ſhalt not be burnt, nor ſhall the flames kindle upon thee*. A clear demonſtration of love! But what is the reaſon of this? How comes this to paſs? Why, *I am the* Lord *thy* God, *thou art mine; yea, I am thine*, and not only thy God, but thy *Saviour*; and that thou mayeſt believe it the better, *I gave Ægypt for thy ranſome, and Ethiopia and Sheba for thee*: Yea, thou art not only mine, *but thou art precious in my ſight, and haſt been honorable; and I have loved thee*; therefore will *I give men for thee, and people for thy life*, for no other reaſon but *even becauſe I loved thee*: One would think, where ſo much love is manifeſted, there could be no room for fear; but the Lord (who knows how apt his poor creatures are to be jealous

jealous of his love) addeth yet further, *Fear not, for I am with thee, and will gather thee from all parts, even every one that is called by my Name, for I have created him for my glory.* Well may the Lord ſummon all the Nations of the Earth to prodnce ſuch manifeſtations of his love as theſe are, and give witneſs and teſtimony to it, or elſe (ſaith he) let them believe this, and ſay it is truth; *You are my witneſſes* (ſaith the Lord) *of my dealing with you of old, will they not teſtifie to thee the truth of this*, that ſo you may (out of former experiences of me) believe the truth of what I now ſpeak, for *I am he*; what ever hath been done of old for you, it is I am he that did it; *For before me there was no good, nor after me ſhall there be any; I am the Lord, and beſides me there was no Saviour, nor is there any that can deliver out of my hands; I will work, and who ſhall let it.* Yet farther to confirm their Faith, the Lord boweth down, and tells them:

14. *Thus ſaith the Lord your Redeemer, For your ſakes have I brought down the Caldeans*, &c

15. *I am the Lord your Holy One, the Creator of Iſrael, your King*; as if the Lord ſhould ſay, All that I am, I am as thine, for I am thy Holy One, and thy King, and thy God, and thy Saviour, and the like.

16. *Thus*

16. *Thus ſaith the Lord that maketh a way in the Sea, and a path in the mighty waters*: What wilt thou fear that haſt ſuch a King, ſuch a God, ſuch a Redeemer to be thine that can make a way in the Sea?

17. Which bringeth forth the Charret and Horſe, &c?

18. *Remember you not the former things, nor conſider that of old?* as if the Lord ſhould ſay, Have you forgotten what a mighty God I am? how glorioufly I appeared for you at the Red Sea, making a way for you to go through, and drowning of your Enemies; remember you it not? Muſt I be fain to put you in mind of my old love to beget new truſt & confidence? vvhy then fear not, but roul upon me for the time to come.

19. *For behold, I will do a new thing, now it ſhall ſpring forth, I will even make a way in the wildernes, & Rivers in the Deſart*, & this work ſhall be ſo glorious, 20. *That the very Beaſts of the field ſhall honor me, the Dragons and the Owles, becauſe I give drink to my people, my choſen.*

21. *This people have I formed for my ſelf, they ſhall ſhew forth my praiſe.* O bleſſed for ever be the Lord that hath undertaken this work, and put an iſſue to it; oh Lord! let it be ſo then: Oh what glorious things are here proceeding from

from Gods heart! but when he comes to look upon his people, and their frame of ſpirit, he findeth matter of ſad lamentation, which is brought in with a ſad black [But.]

22. *But thou haſt not called upon me, O Jacob,* [*but*] again; *thou haſt been weary of me, O Iſrael, thou haſt not brought me the ſmall Cattel for Burnt-Offerings, nor honoured me with thy Sacrifices; I have not cauſed thee to ſerve with any Offrings, nor have I wearied thee with Incenſe.*

24. *Thou haſt brought me no ſweet Corn with Money, nor filled me with the fat of thy ſacrifices.*

Then comes in another ſad [but] *But thou haſt made me to ſerve with thy ſins, thou haſt wearied me with thine Iniquities; I, even I am he that blotteth out thy Tranſgreſſions for my own Names ſake, and will not remember thy ſins;* as if the Lord ſhould ſay, When I look upon thee, I ſee nothing but provocations, and I am weary to bear it; nevertheleſs I will blot out thy ſins, though not for thine, yet for my own Names ſake, and willl not remember thy ſins, and (that he might yet hold to all more abundant expreſſions of love) he addeth in the next verſe, *Ipake, put me in remembrance*; a bleſſed word of Encouragement, as if the Lord ſhould ſay, You ſhall ſee that my heart

is

is in this Work, that I will not only do it, but I greatly desire to do it; and therefore if it were possible for me to forget it, yet I give you this liberty and freedom, to come and put me in remembrance; nay, I lay it as a law of love upon you, that you do thus come and minde me of it, *Put me in remembrance, let us plead together*: Oh the admirable condiscention in this high God, who hath so much power, as he hath before expressed, that he can work and none can let it, and yet will suffer his poor Worm to plead with him.

About the beginning of this fifth Month, there were these hints given me, and hopes from the *Lord*, which I do not yet know, but I may take as an answer to several Petitions put up to him: As, first, That I had not lived answerable to that counsel the *Lord* was pleased to hand out to me by Mr. *Craddock*; *i.e.* Not to speak evil of any one or other behind their back; but I have often cryed out to others, not to themselves, of the pride of this body and that body, and the passion of this or that person; and yet, behold how sadly it reigns in my self! may not the *Lord* righteously suffer it in me; and shew me the evil and folly of it, beholding the Mote in anothers eye, and behold, a beam in my own; at this time also was that brought

brought to my hands in *Iam.* 1.2,6. *If any man among you ſeem to be religious, and bridleth not his tongue, but deceiveth his own heart, this mans religion is in vaine.* A ſad word. Alſo in the 4. 5. 6. Verſes of this ſame Chapter.

4. *But let patience have her perfect work, that you may be perfect, and entire, wanting nothing.*

5. *If any of you lack wiſdome, let him aſk it of God that giveth to all men liberally and upbraideth not, and it ſhall be given him.*

6. *But let him aſk in faith nothing wavering; for hee that wavereth is lik a wave of the ſea driven with the winde and toſſed.* A gratious promiſe to thoſe that lack wiſdome and aske it; and in the 4. ch. of *Iam.* v. 2, 3: *you aſk and receive not, becauſe you aſk amiſs, that you may conſume it upon your luſts.* And truly what do I know but that the Lord doth ſuffer this luſt (as he did the Canaanites of old to trouble the Iſraelites, ſo this luſt) to humble me, and prove me, and know (or make me to know) what is in my heart. O my ſoule, how haſt thou need then to ſet all the force of thy ſoule a gainſt this bitter root of pride? which (for ought I know) was the cauſe of all other evils. O the wayes that the Lord hath taken to pluck up this root out of thy heart! hath not all thy affections of inward and outward man beene directed, as it

were, againſt this ſin! what delight elſe hath the Almighty to lay ſickneſs and weakneſs upon thee, why, doth he (thinkeſt thou) permit all the mocks and jears thou daily meeteſt with why, it was for that continued working up of thy pride, notwithſtanding all his dealings with thee, to pul downe when thou art lifted up too much, ſo that thou mayſt thank thy own pride for all.

Some hints from the Lord at Mr. *Thorns* about the end of the 5 Month 1654 which I know not but may be an anſwer of former petitions.

May-be thou wouldeſt honour God in one way and condition and he would have thee to honour him in another; yea, may-be he would have thee honour him by living by faith, rouling upon him for the ſubduing of thy corruptions, and in the mean time will be honoured by continual ſtrugling and fighting with them. O my ſoule! haſt thou not often (yea, oh how often!) tempted the Lord ſadly concerning this; and the Lord grant it may be the laſt, after many ſolemn reſolutions, and promiſes unto the Lord, never to provoke him thus any more, and yet to do it again; yea might not the Lord do this even in anſwer to prayer? thou having begged of him that morning to give and order all thy words and actions that da:

day: oh that God would at laſt make thee wiſe, and ſo order thy ſpirit, and ſubdue this riſing of corruption, ſo as thou maiſt never more provoke him in this kind!

Vpon the 6 of this 6 month, 1654. The Lorddrew out my heart in the morning to ſeek of him that he would be pleaſed to bow down and appeare gloriouſly and gratiouſly to, and through his ſervant, Mr Knight, who had but the day before at Fulham Chappel ſo exceedingly preſſed us to ſeek the Lord for him, which wrought upon my heart greatly, to begg of God that he might find the fruit of the prayers of his people on his behalf: As alſo, that my poor ſoule and others that did appeare to meet that morning might have a gratious viſit from him that none of all my unfittneſs to attend upon him, or unfruitfullneſs under former appearances might hinder his gratious preſence with, and to my ſoul this day; but that though there was nothing in me to move him to it, yet that he would doe it for his own name and glory ſake that my ſoul might have ſuch a light of him as might conform me more and more to him.

And how graciouſly was the Lord pleaſd to bow down this day as a God hearing prayer! & that firſt on the behalf of his ſervant, Mr Knight, that was to ſpeak this day in his name? how glo-

riouſly did hee appeare, not only through his Poor worms, but even in him alſo, greatly drawing out his heart both in prayer&preaching: In prayer, and therein begging of God, in the entrance of his ſervices, his preſence, and mightily (in a way of faith) rouling upon him for an anſwer of prayer even at this preſent ſeaſon.

The 27 of this 6 Month being the Lords day, and finding my heart very dead and cold all the week, and alſo now very unprepared to meet the Lord or expect any appearance at all from him, I did yet in a few ſhort deſires preſent my requeſt to him, beging his mighty preſence, unvailing the Lord Ieſus, (both to and through his ſervant) to our poor ſouls, beſeeching him alſo that I might have a clear ſight of his goodneſs in it, and that he would pleaſe to appear a God, nay and not a God a far off, telling him withal that my poor ſoul had found him to be ſo, notwithſtanding all my unfitneſs and unworthineſs, beſeeching him even now to make it appear to my ſoul, that he is a God hearing prayer, and that he would give my ſoul a very glorious ſight of my Lord Ieſus, and not only diſcover him to me, but cauſe theſe diſcoveries to work with mighty power upon my heart, really taking it off from all other things whatſoeuer, and fix it wholy upon himſelfe: with many

many other requeſts of this nature.

But yet notwithſtanding, my heart was ſomwhat (I thought) affected with thoſe deſires before the Lord, yet (oh with what ſadneſs, I may ſpeak it,) how ſoon were they out of mind even before I got to Fulham; in ſo much that I quite forgot my own deſires, and not at all looking after any anſwer of them; but how did the Lord raiſe and rouſe up my dead heart, even upon the nameing of the pſalm that was called to be ſung in the morning, which was the 145. pſalm, which at the firſt nameing of, my heart leaped as it were thinking, what! ſhal we ſing that pſalm Mr *Knights* text is in? though for the preſent I miſtook; for his text is in the 45 pſalm, but this was the 145. pſalm & the two laſt ſtaves, which as ſoon as wee began to ſing my heart was exceedingly altered with it, in which I found many ſuteable expreſſions to my former deſires, even in the very words, which did as it were raiſe my heart in a kind of contented expectation of a glorius appearance of God that day, as a returne of prayer, which methoughts the Lord did even then give to me by hinting this ſcripture ſo put to my condition and deſires; and how glorioufly did the Lord appear the 27. of this 6. month through his ſervant, Mr *Knight* in both parts of the day, whom he was pleaſed to come in, even beyond

his owne expectation, as he acknowledged to me in diſcourſe the next day, telling me that he did only intend to handle in general the 3 things concerning Chriſt, as his ſvveetneſs, fitneſs, &faithfulneſs; but when he came to ſpeak to them the Lord was pleaſed ſo greatly to inlarge the thoughts of it upon his heart, and made it ſo ſvveet unto him, that he could not but declare vvhat the Lord gave in unto him; and truly not only vvas it ſvveet to him, but as fit and ſeaſonabe to my poore ſoul as any thing that could have been ſpoken; the Lord give me but a heart to make improvement of it, ſo as may be to his praiſe, and eternal good of my poore ſoul;

The 7 day of the Month; hovv abundantly vvas the Lord pleaſed to bovv dovvn to this rebellious wretch, who hath great cauſe to fear, that my heart was ſet more to ſeek & ſee a poor vain creature &to meet wth them, then to ſee or meet the Lord, & yet that the Lord ſhould, even now, bow down and give forth gratious viſites to my ſoul through many ſenſible convictions hinted to my heart this day, both through his word, and through his other adminiſtrations, this day going early enough to heare the morning ſermon, though I much fear, whether it were ſo much out of pure love to it, as out of ſelf-ends, yet what ſenſible convictions did there from the Lord fall upon my heart

hartfrom theſe inſtructions M. *Blond* hinted out to us from the expreſſion of *David*, *I kept my ſelf from mine iniquity*! where hee ſhewed us that it was our great duty to watch cheifly againſt our own particular ſinns, ſhewing us, how wee might know them, hinting alſo that it was Probable that this ſinne of *David* vvas tongue-ſin, from vvhich hovv ſecretly did the Lord check my poor ſoul! afterwards Mr *Nie* ſpake from pſalm the 50.26: *this thou didſt and I kept ſilence*, vvhere hee ſhevved that by ſilence vvas meant a refraining from motion or action: vvhence he obſerved, that vvords and actions are all one vvith God it vvas as eaſy vvith God to do as to ſpeak; it vvas but for him to ſpeak and the vvork vvas done; yea it is as eaſy for God to do as for us to ſpeak, and begg of him, and much more; and vvhat a mighty incouragement is this to thy faith, O my ſoul! vvhich vvas the improvement he made of it by application, and alſo hinted more, that as all Gods vvords are actions, and ſo pardoning actions and adminiſtrations are as ſo many vvords; and oh of vvhat uſe is this to my ſoul! vvhat things hath God ſpoken to my ſoul from; and by his various adminiſtrations to thee for theſe many years! hovv hath the Lord by his providence often as it were convinced thee; and yet thy baſe heart

will not leave to goe on to tempt the Lord, though he hath ſo evidently appeared in croſſing thee: and this day was a ſign of it, that thou wouldeſt put on thy beſt cloathes in that pride and vanity of thy heart, thou knowſt; didſt thou not by a ſtrange providence as it were, get a ſpot in thy coat to check thee, and did not the Lord by it ſhew thee thy pride, vanity, and folly? but, Oh how gratious is the Lord that he will pleaſe to ſhew thee this in ſo mild and gentle a way!

The 10. of this 7 month, being the Lords day, I ſought the Lord in the morning, (but in a formall way) that he would pleaſe to appear to me that day through his ſervant, as alſo to give in a gratious anſwer to theſe deſires that Mr. *Knight* put up to him the laſt day, namely, to unvail the grace of our Lord Jeſus to him that he might ſo taſte and feel it, as might inable him to declare it to his praiſe, which I did now alſo beg of the Lord, and that, though I was altogether unworthy of this mercy, or of any more appearance from the Lord, which have made ſo little improvement of ſo many gratious favours, yet that he would pleaſe to overcome my rebellion and unfruitfulneſs with his love, and at the laſt over-power my ſoul, and bring it to a more full ſubjection to him-ſelfe; and that which I deſire now

to record to the Praiſe of the Lord, is before him, and that yet the Lord was pleaſed moſt particulary to unvaile the Lord Jeſus Chriſt in the riches of his grace; the Lord help thee, O my ſoul to improve all thoſe wondefull appearances of his praiſe and glory.

The 13. of this 7 Month appointed by this new Parliament, for a day of humiliation and ſeeking the Lord, I ſought the Lord in the morning that he would pleaſe to put my heart into ſome meaſure of ſuteableneſs to that buſineſs, and to make mee really ſenſible of all my rebellions, unfruitfulneſs, and unthankfulneſs to him for all his glorious appearances, and that he would poure out his ſpirit upon his ſervants that were to be his and our mouthes this day, as alſo begging the Lord to let ſome hints from himſelfe fall with power upon my heart this day, and there abide; And (bleſſed God) how gratiously wert thou pleaſed to appeare, and with what ſenſible and ſuteable truths, preſſing my ſoul to get into Chriſt, and dwel there, then which there is no truth more needfull to be preſſed upon my vvretched heart, being ſo miſerably ſhattered about and upon other things, and my affections ſo ſadly divided, that (in truth) I doe not dwell in the Lord Jeſus Chriſt as I ought, which the Lord vvas pleaſed in great

mercy

mercy to my ſoul, to preſs very much upon me this day, vvhich bleſſed counſell, my deſire and prayer vvas that the Lord vvould frame and mould me into gathering up my ſoul more into Jeſus Chriſt, and out of all other things vvhatſoever.

The 24. of this 7 Month being the Lords day, I was in expectation to have heard Mr. *Knight*; but when I came to *Fulham* there was a ſtranger, and when I heard him to pray ſo ſtrangely, I was ſtruck with an exceeding damp, wiſhing my ſelf ſomewhere elſe, yet deſiring to ſtill my ſpirit, and ſo wait upon the Lord, who is able to hint out ſomewhat that might be of advantage to me, he ſpake from *Joh* 5. 25. in which he ſhewed us, that men might be alive naturally, and yet dead ſpiritually, and ſo preſſed us to the tryal of our eſtates, which I thought might be a call from God to check me for my neglect in this work, and to put me upon that duty he tells us, that God was the life of the ſoule, (as) the ſoule was the life of the body, and when God was departed from the ſoul, it was dead, and that which maketh God depart is ſin, proved from *Iſa.* 59. 2. In which Scripture (me thought) the Lord did ſecretly hint to my ſoul, that my ſin was the cauſe of all the with-

withdrawings of the light of his face, and manifestations of his gracious presence from me, and of his seeming not to hear the desires and prayers offered up to him, which discoverie I looked upon as an answer of my desires and prayers that day, and as an appearance of his, through his instruction this day.

The 25. of this 7. month, The Lord in the morning drew out my heart to beg of him, that he would please to be present that day, being to go to my Aunt *Doggets*, to guide and direct me in all my words, and actions, being some what distracted and disturbed in my own thoughts and mind, and not so contentedly submitting to all the providences of God, as I ought to do; and after some discourse and hot dispute at dinner, between Mr. *Aldgate* and my selfe (at which time I dealt plainly with him according to my poor measure) after which Mrs. *Aldgate* (very unexpectedly from me, and unusually from her) was very earnest to have me go and read in a litle book of hers, concerning content: Marvelling in my mind at this strange and unusual thing in her, looking upon it as some providence happily to me, who had seen the book before, but looked upon it in a slight cursory way, and not with any valuation of it,

it, yet now, I thought, that happily the Lord might have ſome thing to ſpeak to me out of it, and ſo I took the book and went to reading therein, for an hour or more; and truly the Lord was pleaſed to lead me to moſt ſenſible and ſeaſonable things, to the frame of my wretched ſpirit, by which it convinced me, that I did not contentedly ſubmit to his will in all conditions; for if I did, then there would be a ſilence in my ſpirit, yea a joyful frame of ſpirit, yea a continued giving thanks to him, and many ſuch like things by way of diſcovery; together with many ſenſible directions, and inſtructions, which I deſire to acknowledg as a mercy, beging that the Lord would make theſe hints effectual to my ſoule.

The 27. of the 7. month, expecting that our brother *Lental* was to preach that day, I had ſome diſcouragements whether to go or no; but at laſt the Lord was pleaſed to give a turne to my ſpirit, and upon one accompt or an other I at laſt reſolved to go and ſee what the Lord would do for me there, deſiring to wait upon him, and withal telling him in the morning that he had graciouſly appeared to my ſoul and given me eminent tokens of his appearance through weak inſtruments, beſeeching

ſeeching him to add one mercy more this day, and give my ſoul a real viſite from Heaven, through whatever inſtrument he ſhould pleaſe to uſe. But, oh my ſoul! how graciouſly was the Lord pleaſed to bow down, and condeſcend to anſvver thoſe poor ſcattered deſires, and vouchſafe my ſoul a moſt fit and ſeaſonable vvord this day, by that our brother, vvho ſpake from *Matth.6. Take no thought what you ſhall eat or drink, or wherewith you ſhall be cloathed*; vvhence he ſhewed the Lord Jeſus did greatly forbid all carking cares, or ſolicitude of ſpirit about preſent enjoyments, or future events, together with many other ſeaſonable inſtructions, reprehenſions, and directions to wait upon the Lord and reſt on him, and caſt all our burthens on him and the like, moſt ſeaſonable things to my wretched ſpirit.

The 28. of this 7. month being Thurſday, and Mr. *Knights* day to preach at the Abby, I had ſtrong deſires to hear him, and yet ſomewhat diſcouraged from ſome paſſages of providence, fearing vvhether or no I vvent out of deſire only to hear, vvhich lay ſomevvhat heavy upon me, and greatly oppreſſed my ſpirit, cauſing it to breath out to the

Lord

Lord after this manner, That if he did ſee my heart not to be ſet aright to ſeek him, and him only in this undertaking, that he would pleaſe ſome way or other to hinder me, or cauſe ſome ſpecial providence or other to inſtruct me and keep me from ruſhing on this undertaking on any ſelf-ends or deſigns whatever, beſeeching him to guide me, lead and inſtruct me this day, and vouchſafe his glorious preſence with my ſoul, and the pouring out of his Spirit upon his ſervant that was to ſpeak to us; And truly, I deſire to acknowledge to the praiſe of God, that he was pleaſed much to deaden my heart to the creature, before I went out, and to put it into a frame deſirous to wait for any diſcovery from him when he pleaſeth, expecting all the way as we went, whether the Lord would pleaſe to ſuffer us to go through, yea or nay, deſiring not to murmure at him in it, but to ſubmit quietly to his will in what manner ſoever he ſhould pleaſe to reveal it: But being not by any providence prevented in the way we went, where the *Lord* was pleaſed greatly to draw out Maſter *Knights* heart in prayer in ſuch ſuteable things, as if the *Lord* from heaven ſhould ſay, *I know thy wants and weakneſs, and will ſupply them*; Providence caſting him up-

upon the ſame thoughts ſpoken in the fifth Chapter of *John*, and the five and twenty Verſe, the Lord again by it checking me for my neglect of examination of my ſpiritual life.

The End of the Second Book.

THE THIRD BOOK OF EXPERIENCES,

Which the Lord hath given my ſoul of the gracious anſwers and returns of *Prayer, &c.*

Theſe Records I deſire to leave of Gods appearance to my ſoul from time to time, which I truſt (if my wicked heart deceive me not) was done upon this account, that wherein I have failed in my life-time in declaring how good the Lord hath been to ſuch a wretch as I am, I might yet leave a good report of God behinde me, after my departure hence, he having ſo often made it appear that hee is a God good unto the unthankeful, diſobedient, and rebellious.

This begins with the 8 Month, 1654.

THe 27. of this month, there being a great deſire in ſeverall of us to have ſome Church

Church meeting ſet up amongſt us, which had been long delayed, (my mother, and my ſelf having often very much preſſed it,) at laſt I even reſolved to urge it no more, imagining that the Lord had no purpoſe that it ſhould be, and rather fearing leaſt there ſhould be any by-ends in my own heart, in this my deſiring of it; then did our brother *Orpen* and our brother *Marly* againe renew the motion and ſpake of it to us, & afterwards went from us to Mr *Knight* (yet being ſtill by one meanes or other kept off,) there fell much diſcouragement upon many of our hearts about it, notwithſtanding at laſt there was a day appointed to meet, and to conſult farther about the ſetling of it, which meeting was alſo ſadly fruſtrated by a miſtake of the day, and ſo no meeting, but, after ſome time, there was another day appointed by joynt-conſent to beginn the meeting, yet ſomewhat diſcountenanced by one of our brethren, ſaying it was vvinter time, and many other imployments vvould not permitt them to enioy it, yet there vvas a time ſet, but the very day before Mr *Knight* told us, that hee could not bee at the meeting the next day, vvhich vvas an other ſad diſcouragement; hovvever they that were preſent, agreed to meet to ſeek the Lord together, wher upon the next morning being the

day appointed for to meet, I beſought the Lord, though with much weakneſs, and in a poore ſcattered way, that hee would pleaſe to go forth with us and provide ſome help for us, earneſtly deſiring him to make good that bleſſed word of his, that where two or three meet in his name that hee will be in the midſt of them, beging that this word might be made good to us this day; that hee would put our hearts in frame to meet with him, and be pleaſed to be preſent vvith us, and alſo vvith thoſe vvhom he ſhould pleaſe to ſend amongſt us, that there might be no ſoul of us but might acknovvledge the *Lords* Preſence amongſt us and finde ſome bleſſed vvord hinted to their condition, and in particular to my poore ſoul, God ſetting it home with mighty povver upon my heart, even ſo as that I might be moulded into it.

And hovv vvonderfully did the Lord (even beyond expectation) appeare this day, in ſending Mr *Knight* and our brother *Morly* (neither of which were expected) and putting into their mouthes a moſt ſuteable and ſeaſonable word, as alſo povvering out his ſpirit richly on them that ſpake in prayer to him, wherein I ſaw a great anſwer to an other petition, this morning, which was that the Lord would pleaſe to help every one of them in

ſpeaking

ſpeaking to him and from him, which he was pleaſed richy and glorioufly to doe, in ſo much that Mr *Knight* ſeemed to be greatly affected with the preſence of God, and in the cloſe, did acknowledge it, whereupon the meeting received great incouragement, and was reſolved to be kept up: O my ſoul, how did the Lord to thy ſhort deſires give in large anſwers, together with ſeaſonable refreſhments to my poore drooping ſpirit, from the words that our brother *Morly* ſpake out of the 40. pſal. *But I am Poore and weake yet the Lord thinketh on me*; which poverty ariſeth from the ſence of ſinn and corruption, yet the Lord thinketh on me; whereupon hee puts us upon this thought, what if all other ſlight, and diſregard a poore ſoul, if the Lord thinketh upon it? is it not better to be in the thoughtsof God then of the greateſt in the world? together with many other precious and ſeaſonable hints to my ſoul.

The 8. of this 9. Month O my ſoul, how unexpectedly vvas the Lord pleaſed to prevent thee vvith his loveing kindneſs and grace! thou having been very ill all night with an extream cold, not thinking I ſhould be able to goe in the morning to *Fulham*, yet at laſt overcome with deſire to wait upon the Lord, and caſt and roul my ſelf upon him, and how glorioufly

did hee appeare to my ſoul, and what a ſeaſonable word was hinted out this day to mee by our deare brother. the 25. of this Month at evening as alſo the 26. day in the morning, (being the Lords day) finding my heart exceeding dead, and dull, and altogether unfit to meet the Lord, as alſo greatly oppreſſed at the ſight of the prevalencie of corruption, and temptation over me (almoſt continually) which occaſioned my ſoul to pour out its ſelf greatly before the Lord, in ſundry & various petitions relating to my preſent condition, as alſo greatly begging his preſence, both in the preparing my heart to meet with him, and in fitting ſome bleſſed word, wherein he might meet my poor ſoul, with many requeſts to this purpoſe, too large to relate, and both touching my own ſoul, and alſo his ſervant that was to ſpeak that day, and behold how glorioufly, O my ſoul, did the Lord appeare through his ſervant (our dear paſtor) who ſpake from the 45. Pſal: *thy Throne, O God, is for ever and ever; the Scepter of thy Kingdome is a right Scepter*, where he ſhewed us, that Chriſts Scepter, (by which he rules and orders all his affaires in the world, and in his Church,) is a right Scepter, and that all his adminiſtrations are managed by a right ſtraight line, for the Glory of his father and the good of his poor creatures and that, how-

ever

ever through the darkneſs of our hearts, and our unpeliefe, wee could not ſee the ſtraightneſs of all Chriſts adminiſtrations, yet, that they are ſo hovvever; for God the Father who beſt knows them, ſaith ſo of them, ſhewing us alſo, that however Saints are apt to think that there is none in ſuch a ſad condition as they, ſo tempted, and ſo overcome by corruptions and vain thoughts, and the like; and if Chriſt did indeed raign in them and over them and his Scepter thus right, why is it then thus with them? in anſwer to which, he ſhewed us, that Chriſts Scepter was right ſtill, becauſe his deſign was through all this to raiſe up his own and his fathers glory; as his skill appears moſt that maketh a glorious piece out of a crooked thing, ſo Chriſt hath ſome eminence of glory, by working through all our afflictions and temptations to magnifie his grace and mercy towards ſuch as we are; yea, to do us good through all: now, dear Father, hath not thy rich grace ſhined gloriouſly in this condeſcention, to ſuch a poor worthleſs wretch as I am? This day alſo did the Lord call us, ſeeing his *Throne and Kingdome is for ever and ever*, to look after everlaſting things, a ſecret check to my ſoul in it, ſo eagerly perſuing after fading dying things; yea, if Chriſts kingdome be everlaſting, ſo alſo are thoſe

that are his ſubjects, from whence we were farther exhorted to look out what it is that we have that is everlaſting, telling us that wives, and children, and eſtates, and the like, they are not everlaſting, they and you muſt part: Oh therefore do not reckon theſe everlaſting; but if you have a Chriſt, or grace, &c. that ſhall be everlaſting; if God hath begun any good work in your ſouls, that ſhall be everlaſting; your infirmities, weakneſſes, corruptions, they are not everlaſting, they ſhall die and wither, and Satan ſhall ſhortly be trod under your feet; though Satan and ſin hath domineered, and made a ſtir in thy ſoul, yet it ſhall not reign for ever there, but grace ſhall raign by righteouſneſſe to eternal life; therefore though your pains be great, troubles ſore, temptations many, yet know they are not everlaſting, and this may much comfort the Saints; yea, if Chriſt raigns, this may comfort the Saints, that their afflictions ſhall paſs only from Chriſt, not from the ſons of men, not from the world, nor Satan, nor the *Law* without him; no, nor the reſtleſſe motions of your hearts that often miſgive, and terrifie you; your judgement ſhall paſſe from Chriſt, whoſe Throne is for ever and ever. O my ſoul, how abundantly hath the *Lord* bovved dovvn to refreſh, as vvell as convince thee this day? the *Lord*

Lord grant it may abide upon thy ſpirit, and help thee to live continually to his praiſe.

The 29. of this 9. moneth, I ſought the Lord to appear to my poor ſoul, and ſpeak ſome ſeaſonable word that might be for my ſpiritual advantage; and truly, though I was diſappointed of him that I expected to hear, yet, did the Lord by our brother *Lovell*, hand out a moſt ſeaſonable word to my ſoul, which I deſire may abide, which was, not to quench the ſpirit, which the Lord did really convince me that I had often done, even of late, which I deſire the Lord would help me againſt, and make this a bleſſed word to the end, unto my ſoul.

The 30. day of this 9. moneth, the Lord drew out my heart that morning, to beg of him that he would pleaſe to prepare my heart to meet with him, and to manifeſt his preſence to my poor ſoul, through his Word, that it might be a bleſſed ſeaſon, wherein my ſoul might enjoy communion with himſelf; and that, to that end, he would pleaſe to remove out of my ſoul whatever might make me unfit to meet with him, deſiring much in my heart, and endeavouring to expreſſe it before the Lord, that my heart might once be gathered out from all things here below, and fixed only upon himſelf, and Jeſus Chriſt, and that there

might be ſomething added to this work this day And, O my ſoul; how gloriouſly did the Lord appear, both for thy conviction and comfort, in ſending his meſſenger, as if it were on purpoſe with an errand from heaven to my ſoul? It was a ſtranger that preached this day, and the Subject he was upon, was the lovelineſſe of Jeſus Chriſt, *Canticles* 5.16. *He is altogether lovely*; whence he fully cleared, that there was nothing below Chriſt that can be lovely or deſirable, and vvhatſoever could be deſired; it is abundantly in him; from vvhence the Lord did really convince me of my folly in ſuffering of my affections to run out ſo ſtrongly on ſuch vain objects, and ſo little on my Lord Ieſus Chriſt: and in the cloſe, ſpeaking by vvay of comfort, he had this paſſage, That vvhen ever any poor ſoul did come into the preſence of the Lord in prayer, or hearing, or any ordinance, vvith a deſire to have ſuch a corruption mortified, (though for ends, beſt knovvn to the Lord, he may for the preſent ſuffer it in him, yet) vvould he record it in heaven, as if it had been mortified; for (ſaid he) it vvas in the deſire of that poor ſoul, and though I ſuffer it, yet I look upon it, as if the ſoul had mortified it really, and ſo for all other gracious deſires, the Lord looketh upon them as his, and as done, though

though never attained, as he did *Abrahams* offering up his ſon *Iſaac*, and therefore he leaveth it upon record to poſterity, that he did offer him up, though yet he did not do it, becauſe it vvas in his heart and intent to do it, had not the *Lord* prevented; vvhich together with many other pretious hints the Lord was pleaſed to leave with me this day, which I beſeech him to bleſſe me, and make me to improve them to his praiſe and glory.

The ſecond day of this 10. moneth, I ſought the Lord that he would be pleaſed, if he ſaw meet to add one other day to me, to vouchſafe his face and preſence to me, and give my ſoul ſome ſight of him, and prepare my heart to meet with him, emptying out of it what ever might unfit me to come before him, after which there fell a great damp upon my ſpirit, conſidering that I had only in a formality ſought this of him, but could not expect that he ſhould continue alwayes ſo graciouſly to a poor ſoul, as I had begged of him, being ſuch an unworthy, unfruitful creature that did ſo little improve all his appearances: but, O my ſoul, how glorioufly did the Lord break through all thy unbelief, and go beyond all thy expectations, in providing a moſt bleſſed, glorious and ſeaſonable word for thy ſoul, anſwering the deſires of thy heart; alſo on the behalf

behalf of his ſervant, that was to ſpeak in his name this day! ſhining forth glorioufly in and through him, inſomuch that himſelf did bleſs the Lord for his appearance that day; for which bleſſe the Lord, O my ſoul, and oh that all that is within me could bleſſe his holy name! Oh the ſenſible truths that were hinted to my ſoul this day, which I deſire of the Lord I might never forget, which were hinted from *Pſal.* 45. 7. from which our Paſtor ſweetly opened the love of Chriſt to righteouſneſſe, which love (he ſhewed us) was that that made him lovely to God and to his Saints. Now that he doth love as he ſhewed us, appears in that this love to it was his very nature, and therfore he is called *the righteous*, and *the Lord our righteouſneſs*; yea, it appears, in that he hath through all kind of difficulties fulfilled all righteouſneſſe; therefore with deſire I have deſired (ſaith he) to eat this paſſeover, that ſo he might be ready to ſuffer, and ſo to ſatisfie divine juſtice, which is one part of his fulfilling righteouſneſſe; yea, he ſhewed, that he loves righteouſneſſe in that ſalvation that he hath vvrought for us, meriting by a full ſatisfaction to juſtice, that ſo juſtice might glory in our ſalvation as vvell as mercy; for hovvever vvereceive all by grace, yet Chriſt wrought it out by juſtice and payd a full price for it, which

ſhewed

ſhewed his love to righteouſneſs and juſtice; ſo that what ever God hath promiſed believers in his word, it is a merited promiſe, that Chriſt hath bought and paid for; yea given the full worth of it into the hands of God, ſo that juſtice can never ſay, that what we receive by grace is not fully ſatisfied for, but that we have now a right by juſtice to every promiſe in the book of God, as well as by mercy: (oh bleſſed word!)

Yea, he loves righteouſneſs, becauſe he maketh all righteous, who are accepted of him by his righteouſneſs: And firſt,

1. By forming their hearts to his likeneſs.

2. By imputing to them his own righteouſneſs; yea, he ſhewed that he loves righteouſneſs, by the terrible execution of his diſpleaſure on unrighteouſneſs: now all this, as it maketh Chriſt lovely to the Father, ſo it muſt needs make him lovely to his Saints, and that for theſe reaſons.

1. Becauſe they could never look on, or behold divine juſtice without being confounded, if they did not behold it ſatisfied through the righteouſneſs of Chriſt, by which they are inabled to glory as well in the juſtice, as in the mercy

mercy of God, and plead with God, as well as he is a righteous and juſt God, as he is merciful.

2. Becauſe all that is beautiful in the Saints, either in themſelves or others, is from this Chriſt; therefore, Chriſt himſelf muſt needs be lovely to them, becauſe that which often ſupports the Saints hearts is not ſo much their actings in righteouſneſs, as their love to righteouſneſs; *David* cryes not out, oh how do I keep thy Law! but oh how do I love thy Law! therefore needs muſt Chriſt be lovely for his righteouſneſs.

4. Chriſt muſt needs be lovely, for his loving of righteouſneſs, becauſe through this he hath made a way for us to eternal life? how doth he bring about this way of life, or keep us in this path of life? but by a way of righteouſneſs? *Rom.* 5. laſt. It is not ſo much that grace reigneth, as that grace reigneth now by righteouſneſs (or juſtice) to eternal life.

1. That uſe that was made of all this was very precious, we being inſtructed hence to take a due view of Chriſt, to behold him more; for we are ſaid to be changhed into his likeneſs while we behold him, ſo that the reaſon we are no more like to Chriſt is, becauſe we live no more in the ſight of his righteouſneſs

which

which would but ſhew us our own unrighteouſneſs, and nothing can do it more then this beholding Chriſts righteouſneſs, and then reflecting back upon our ſelves.

2, The beholding Chriſt would make us like Chriſt; for our aſſimulation to Chriſt comes from our being raviſhed much with looking on Chriſt; the devil hath no greater deſigne, then to keep the Saints from beholding of Chriſt, he will let them pore upon their own luſts or any thing elſe rather then this.

3. The ſight of Chriſts righteouſneſs is a ground for the ſtrongeſt conſolation to Saints that can be, of which, when the Apoſtle had got a ſight, he cries out, *who ſhall lay any thing to the charge of Gods elect*, ſeeing through Chriſt righteouſneſs juſtice is ſatisfied, what can ſin, the devil, luſts, corruptions, or law do? they cannot condemn for Chriſt juſtifieth.

Oh what refreſhments were held out from this bleſſed truth of Chriſt his loving righteouſneſs! now if Chriſt doth love righteouſneſs, then he loves to do juſtice; and to be righteous in all his adminiſtrations, both of grace and puniſhment, yea, he loves fidelity in performance, which is another part of righteouſneſs; oh put this to the end of every promiſe in Scripture! that Chriſt loves righteouſneſs, and ſo loves more to performe it then thou canſt

deſire

deſire to have it performed: as Chriſt loves righteouſneſs, ſo he loves to fulfil all righteouſneſs, and that by doing and ſuffering, though it were a hard work: then it may refreſh us further, that all the grace you receive comes from the hand of juſtce, how may the Saints then go boldly to the father and ask no more then what Chriſt have already paide for? ſo that the Saints living on the promiſe is no beggerly buſineſs, for there is not one of them but is throughly payd for by Jeſus Chriſt, and ſo may be pleaded for, not only upon that account of mercy and grace, but even of juſtice and righteouſneſs. O that God would cauſe all theſe bleſſed truths to have an abiding power upon my ſoul!

The 6. of this 10. month over night, I ſought the Lord that he would pleaſe to provide ſome ſeaſonable word for my ſoul, as alſo begging his gracious appearance, through his ſervant that was to ſpeak, with much to this purpoſe; and (O my ſoul) how graciouſly was the Lord pleaſed to appear to thee this day! the ſcripture he ſpake from by our dear paſtor, was the 2 *Corin.* 1. 12. whence he ſhewed us, what a ground of joy is the Teſtimony of a good conſcience; when it witneſſeth in ſincerity: whence he ſhewed us, that the work of conſcience is to witneſs to every action

action of a man, both religious and civil, and not only doth it bear witneſs of every act, but of the meaſure, and of the manner of heart-workings in the act, and ſo witneſſeth either the righteouſneſs and ſincerity of it, or the ſinfulneſs of it, yea, and the ſpring of all our ſinfulneſs; our rejoycing (ſaith the Apoſtle) is not that we preach, pray or the like, but that our conſcience witneſſeth, that what ever we do though never ſo weakly & imperfectly, yet its done in Godly ſimplicity, *i. e.* with a ſingle intention, aiming purely at the glory of God, that there is no double dealing, not a heart for God, and for our ſelves too; yea, we were ſhewen, that conſcience was not only a witneſs, but a judge; therefore where it findeth the act good, but the principle naught, it tells that man (if he hearkens to it) that all is naught, and that God will not be ſerved with leaves, but with fruit; and thus it paſſeth ſentence and judgement; from which how ſecretly did the Lord check my ſoule? then he ſhewed us, that conſcience had a ſtrong memory, though we forget yet conſcience will remember, not only acts, but circumſtances; which (O my ſoul) mayeſt thou not clearly teſtifie the truth hereof by experience? yea, it was hinted to us, that conſcience was a juſt and right witneſs, all the devils

vils in hell and men on earth cannot make it ſpeak other then truth; the devil may, and doth abuſe conſcience by imitating it, and ſo ſuggeſting this or that to a ſoul, as if it came from conſcience, when it coms immediatly from hell: even Saints themſelves may paſs wrong judgement upon their brethren as *Jobs* friends did; but conſcience is a better witneſs then Saints themſelves, and it was ſo to *Job*, yea conſcienc was held out to be a convincing witneſs; where it doth witneſs againſt ſin, it witneſſeth convincingly, cauſing them to groan under it; yea it was held out to be a bold witneſs, that will not be daunted any way, and muſt needs be ſo becauſe God himſelf imboldens it to ſpeak plainly, as that thou art an hypocrite, or afraid to hear what conſcience ſaith; Oh how ſweetly was this truth improved this day by application! as firſt, to teach us to admire the goodneſs of God in placing ſuch a witneſs in every mans boſom, yea how good it was for the Saints that this was ſet up in wicked men, for ſome times there are actions done by wicked men againſt Gods people, that there is no wineſs but their own conſciences, which teſtifie againſt them, of all their hard ſpeeches and thoughts, and words and the like; yea how good was it for the Saints alſo in this! for had they not this witneſs

neſs in themſelves, how bitter would the reproaches of the World be to them? We were exhorted to take heed how we walk towards conſcience, it being by God ſet as a Watch over us; oh then take heed that we withdraw not from it! Nay, it is true it will follow you, but labour to keep it in your ſight, and when you are to do any civil or religious Work, call it in, and ſay, Conſcience, What ſayeſt thou to this or that action? Was it according to the will and mind of God? and give it leave to ſpeak out; yea and give time alſo; for oftentimes the affairs of the World hinder, that conſcience hath not time to ſpeak its mind.

2. To take heed we grieve it not; for its complaints will be heard in Heaven, therefore take heed of doing any thing againſt conſcience.

3. Awe it as a Judge, and be content to be judged by it in all you do, for it will be your Judge another day, and will be an immortal Witneſs either in point of comfort or terror; oh therefore awe it.

1. Do you take of heed of ſlighting conſcience or its Teſtimony; for therein you commit great injury to God, it being his Embaſſador, and by him ſet in you.

2. It is great folly alſo to ſtop its mouth: For,

1. All your hindering it, or endeavouring to do ſo, will but prove an aggravation of its Witneſs another day againſt you; then it will tell you, That it would have ſpoken plainly to you ſuch and ſuch a time, but you would not hear, you were ſo buſie in the World, or the like.

The reaſon why Saints do no more rejoice, is, becauſe they walk no more in the teſtimony of their own conſciences.

We were alſo exhorted in the concluſion to be very tender of doing any thing without a ſolemn Court of Conſcience; raſhneſs is the worſt evil; Conſcience is Gods Witneſs, let it be yours; give it full liberty therefore to ſpeak and ſay all it can; ask it again and again what it ſaith to this and that action, and may be it will give thee that Teſtimony that through raſhneſs and haſtineſs it had not time to ſpeak or thou to hear it.

Oh what ſenſible hints were theſe to my poor ſoul, if the Lord would but pleaſe to bleſs them effectually to me, and help me to put them in practice dayliel

The Lord having ſeen meet to call our Brother *Vilet* ont of this World, I heard that he was

was to be buryed at *Fulham* this Afternoon, and our Paſtor to preach, which occaſioned me greatly to deſire to hear him; which alſo I did, though it was exceeding late; at which time he ſpake from 1 *Joh.* 3. 2. *Now are we the ſons of God, but it doth not yet appear what we ſhall be, &c.* from which there were moſt ſeaſonable bleſſed truths hinted to my ſoul. That which he preſſed was, That what the Saints ſhall be, it doth not appear. Then he ſhewed it did not appear, firſt to the Saints themſelves.

1. Becauſe of the little light the Saints have of this glory; nay, if God ſhould reveal more, they could not bear it in this ſtate.

2. In regard of our not improvements of the diſcoveries made of our future eſtate.

3. Becauſe their preſent eſtate is compaſſed with ſin and affliction, both which do obſtruct the ſight of this glory; but more particularly, the Reaſons why it doth not appear he ſhewed were theſe.

1. From the many diverſions of the Spirit of Saints, that turn them aſide from beholding their glory to come; how do the toyes and baubles of this World divert them from beholding of this? and ſo their eſtate doth not appear to them.

2. It comes from inconſtancie of Spirit, becauſe their hearts do not dwell on thoſe things; no man is excellent in that his heart and thoughts dwell not upon: ſo here

3. From the weakneſs of our Faith; for we live novv by Faith; but when Chriſt ſhall appear, then you ſhall live by ſight; ſo that whileſt you are here, your ſight is according to your Faith; if your Faith be right and ſtraight like *Stephens*, then have you a ſtrong ſight of glory.

4. It appears not, from the remainders of corruptions that abide in us; every ſin vails the ſight of this glory.

5. God himſelf is pleaſed ſometimes to exerciſe his Saints not only under darkneſs in the ſight of their future eſtate, but alſo of their preſent eſtate; and ſo they walk in the dark; and this God doth for high and holy ends, and gives great inſtructions through it to his Saints to look up to him for life, and wait on him for the manifeſtation of his love and their future eſtate, and to make them ſee that it flows from nothing in them, but from him only; eternal life being not only the gift of God, but even the light whereby we ſee it.

2. This glory appears not to the World alſo, and that

1. Be-

1. Becauſe the World ſees only the outſide of a godly man, his ſhell; but they ſee not the glory of his inſide; they ſee their poverty, and contempt, and reproach, *&c.* but they ſee not the glorious working of God on their ſouls, or operation of his ſpirit in them.

2 It appears not to the World, becauſe the Saints have their Clouds upon them: The beſt have their infirmities, and theſe the World look moſt upon; wicked men are blind and cannot ſee; for ſpiritual things muſt be ſpiritually diſcerned; becauſe many times there are differences among the Saints themſelves; and this darkens their glory to the World who ſee them diſputing about Religion, and the like; the World judgeth of their future Eſtate by their preſent condition; if men flouriſh here, then they judge well of them; if they lie under troubles, they judge them hated of God; and thus God ſuffers this darkneſs about their future eſtate,

To humble his Saints, and make them cry to him for light.

To manifeſt the ſincerity of the Saints.

To ſet them a longing after Eternity, where they ſhall have full and cleare ſight.

To make glory appear glory, indeed, if the glittering here be glorious, what shall the full be? that it appears no, is out of just judgement from God to this wicked World, who do hate and contemn them; therefore God wil not let them see their glory; they shall only know it by feeling the contrary, and the want of it.

There were blessed discoveries given to judge our estate.

We were also instructed in all our present afflictions in this World still to remember it appears not yet what we shall be; did you keep your eye on this, how would it refresh you under all troubles!

Keep your eye then on Christ his appearances, for there your fulness shall be.

But further to refresh the Saints, they are at present the sons of God, but know not the best of their estate; you may be now under clouds and temptations but the best is behind; *it appears not now what you shall be*: And let this chear up your hearts.

The 8. day of this tenth month, the Lord drew out my heart in the morning, being the day of our Church-meeting, to beg of him to go forth with us this day, or else not to carry

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us out; and withal, That he would pleaſe to provide a bleſſed word, a ſeaſonable word for every poor ſoul that ſhould in the ſincerity of their ſpirit wait upon him that day; and that he would pleaſe to ſpeak ſome ſeaſonable word to my ſoul, that it may be a bleſſed teſtimony that his preſence was with me, begging alſo the pouring out of his ſpirit richly on them he ſhould pleaſe to ſend to ſpeak among us, with much to this effect.

The nineth of this tenth month, at night the Lord was pleaſed often to draw out my heart with ſome ſence of his appearances, as alſo my unfruitfulneſs under all former appearancs, beſeeching him to ſanctifie all his appearances to my ſoul, and help me to walk more watchfully, and hearken more to the teſtimony of my own conſcience in what ever I had done, and not to ſin againſt it, with many ſuch like deſires, begging this, That as he had ſo ſweetly encouraged my ſoul by theſe gracious hints the third of this month, ſo that now he wovld pleaſe, notwithſtanding all my unworthineſs and unfruitfulneſs, yet to make good theſe gracious words of his, wherein he hath ſaid, *Sin ſhall not have Dominion over his people*; and *that he would bruiſe Satan under their*

feet, that he would never leave nor forſake them; for which gracious bleſſed word of his I endeavoured to plead with him this Evening, even upon the account of the full ſatisfaction the Lord Jeſus had made to him, that therefore theſe bleſſed words might be made good to my poor ſoul; as alſo on the behalf of his ſervant our dear Paſtor, who the eighth of this eighth Month ſeemed exceeding ſad, which came with ſome power and ſenſe upon my heart at this time, beſeeching the Lord if he had convinced him of any evil in him, that he would alſo work it out of him; and if there were any other oppreſſion upon his ſpirit which was known to him, that he would pleaſe to eaſe, refreſh, comfort and fit him for the great work he hath called him to; and alſo pour out his ſpirit upon him, that he might have a real and ſenſible ſight of the anſwers of thoſe deſires; and that the Lord would pleaſe to direct him what, and how to ſpeak, ſo as might be to the advantage of every of our ſouls, who ſincerely ſeek his face and preſence: And oh my ſoul! how graciouſlie did the Lord appear the next day, being his Sabbath, and gave in a gracious anſwer to theſe deſires, and gave forth far beyond them?

The 10*th*. of this 10*th*. Month, being the Lords

Lords Day, in the morning I ſought the Lord for his moſt ſpecial preſence in, and with me this day, that he would pleaſe to prepare a ſeaſonable uſeful word for my ſoul, and prepare my heart to meet with him, that my ſoul might be enabled to bleſs and praiſe his Name for it; and that he would pleaſe ſo eminently to appear, that it might be written among the rewards of his love; yea, that it might come into my ſoul, even as a ſpecial pledge of his love; yea, that he would pleaſe to pour out his ſpirit upon his ſervant, and appear ſo eminently through him, as that alſo he might be enabled to acknowledge it to his praiſe: And oh my ſoul! how richly, and abundantly, and fully did the Lord anſwer all theſe deſires, yea every of them in particular, which were ſpread before him more at large then I am able to ſet down! and truly, the anſwers of them were much more large and full, in which the Lord bowed down greatly, even to the requeſts alſo, to do more abundantly then I could ask or think; and ſo he did begin even as ſoon I came to the Congregation, filling my heart with great joy and expectation of his mercy from him, even in the *Pſalm* before Sermon; the Pſalm ſung was *Pſal.*22. 23. on which my ſoul joyfullie ran out; and ſo both in Prayer and in Preaching how abundantlie

dantlie did the Lord bow down and refreſh my poor ſpitit, and the ſpirit of our dear Paſtor, who in a moſt ſolemn manner again and again bleſſed the Lord for his appearances both in the diſpenſation of the Word, & alſo in the Lords Supper that was that day adminiſtred The Scripture ſpoken to us was *Pſal.* 45.7. *Thou hateſt iniquity*; whence he ſhewed, That Chriſt was lovely to his Saints for hating iniquity: In opening hereof he ſhewed us what hatred was in man, and what it was in Chriſt, which (as he ſaid) was not an action or paſſion, but his very nature and will, which putteth forth all his other Excellencies, as his Power and his Wiſdom, *&c.* to repel all that is contrarie to his Nature and Will, which he further opened at large, ſhewing us, That all the object of Chriſts hatred was onely ſin, which is truly evil, men hate that which they apprehend evil; but Chriſts hatred is properly neither againſt men or Angels, but only againſt ſin, and man onlie as he is under the power of ſin; and this hatred maketh him repel that which he hateth with all his power, putting out all his Excellencies to the uttermoſt, either for the deſtruction of ſin in us, or of us: Thus Chriſt loved the nature of man, and took it upon him; yet when this love was turned

ed into hatred by reaſon of the over-powering of ſin, which fighteth againſt the life of Chriſt; and when this love of his comes to turn to hatred, the hatred is the greater. Now that Chriſt hateth ſin, appears both in the work of Redemption and Rejection: In the work of Redemption when he comes to ſuppreſs ſin in us, he ſeemeth by this action to ſpeak in this manner, Rather then ſin ſhall live in thee, I will dye: my blood ſhall rather go for it. So in the Rejection, the hatred of Chriſt ſhall kindle the fire of Hel about them: But that Chriſt doth thus hate ſin, appears further by theſe things:

1. By his dealings againſt it in the Creation; *Adam* no ſooner made but he falls; and ſo boiling hot was Gods hatred againſt ſin, that before he gives him time for repentance, or any parley, he preſently goes to his poſterity, and paſſeth judgement upon him and them; Dying thou ſhalt dye, temporally, ſpiritually, and eternally; and there ſhall be enmity between thy ſeed and the womans, that moſt of thy ſeed ſhall take in with Satan, and periſh eternally: How many millions periſh upon the account of that one ſin? So the Angels they fell preſently and irrecoverably, for that one ſin of pride, though ſuch glorious crea-

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tures, who could do more then thouſands of men, and might have been ſo uſeful to the Church, being ſpiritual, had they ſtood, who could immediately comfort when no other creatures could; yea, could have fed *Eliahs* and *Daniels*; yet theſe for that ſin periſhed eternally.

2. It appears by the way he taketh to repel it; ſin having gotten the Throne, and poor man brought into a periſhing condition by it, and not able to oppoſe it; now Chriſt hates it, ſo that the conteſt now comes between Chriſt and ſin, and he will dye to deſtroy it.

3. It appears by the dreadfulneſs of the doom of thoſe that are over-powered by ſin, who are judged to eternal fire without pitty or recovery

Then he came to ſhew us how lovely Chriſt is to the Saints for hating iniquitie.

And O my ſoul! with what mighty power and weight did this fall upon thy heart? As

1. He ſhewed us, That Chriſts lovelineſs in this attribute aroſe from the unanimity and one-neſs of mind between Chriſt and a believer in this hatred of his; for as Chriſt hateth the ſin, but loveth the believer, ſo the believer hateth iniquitie, but loveth Chriſt; ſo that the

the love of both perſons center in one and their hatred in one, and their love meeteth in each others perſon, and their hatred alſo; and that Believers hate ſin. ſo that nothing can breed more love then this doth, Chriſt ſaith, *I hate Iniquity*; oh therefore, hate it more ye believers, yea, purſue the life of it; and I appeal to the Lord if I do not hate it with a perfect hatred.

2. Chriſt is lovelie for hating ſin, becauſe this attribute ſetteth all his attributes on work againſt all the Enemies of a Believer; the poor ſoul hateth ſin, but is not able to deal with it: but Chriſt ſo hateth it, that he is able to conquer it: Oh what a bleſſed ſight of Chriſt is this! that though the poor ſoul be over-powered with ſin daylie, yet that Chriſt hateth it, and is engaed againſt it, as hating of him: So that now either Chriiſt or it muſt periſh: Oh what a lovely ſight is this! becauſe out of this hatred of Chriſt comes the ruine of the ſouls Enemies, Sin and Satan, which ſeek thy ruine daylie: But bleſſed be God, that Chriſt hateth them: and will certainly ruine them! either he or ſin muſt cown: Oh what comfort is this that we poor creatures have in Chriſt, that when we come even to ſtruggle with ſin and Satan, Chriſt like fire will conſume and burn

burn them? yea, as he ſhewed, this hatred was an act of Chriſts will; and if he hath not his Will, where is his God-head? Therefore the quarrel is between the Will of Chriſt, and the Will of ſin: I will damn thee to Hell, ſaith ſin and Satan: But I will kill thee, O ſin and Satan, ſaith Chriſt: ſo as the quarrel is not ſo much for Believers perſons, as for Chriſts Wil, and Chriſt will certainly have his wil: oh bleſſed word to my ſoul!

3. Chriſt is lovely in this, becauſe the Saints ſee the glory of all Chriſts other excellencies through this; the wicked ſee and fall at the dread of Chriſts hatred, but ſee not the juſtneſs and righteouſneſs of all Chriſts adminiſtrations, as the Saints do; they can ſee the juſtneſs and righteouſneſs of Chriſt in damning of men to Hell for ſin; yea, the Saints can behold Chriſts love to them in this hatred of ſin.

This 10*th*. of this Moneth, being the ſame Lords day, in the Evening, while I was endeavouring to bleſs and praiſe the Name of this my glorious God, for his eminent appearances this day, which I deſire never to forget, it fell upon my heart amongſt other things to tell the Lord, That ſeeing he had caſt ſuch a hint upon my heart, that the beſt thankfulneſs

neſs for mercy received, is to gather in upon God for more mercy: I did therefore deſire, That to all his abundant appearances to my ſoul this day, he would pleaſe to adde this mercy, wᵗʰ I deſired to plead with him for this Evening, That as he had glorioufly unvailed through his Word the hatred of my Lord Jeſus Chriſt againſt ſin, that he would now alſo ſhew its evil by experience, that it might appear that really he doth hate ſin, yea every ſin in my ſoul, by his purſuing the life, and drawing out the blood of it; telling him withal, That if any ſin were the object of the hatred of my ſoul, then needs muſt this corruption of mine in a ſpecial manner, being ſo diametrically oppoſite to him, as the ſetting up of any thing or creature in his Throne; yea even at this preſent wherein he hath ſo glorioufly appeared, that the conſolations of God were not ſmall to my ſoul, they coming with ſuch mighty power, praying him in a ſpecial manner to purſue the body of this corruption, and let my ſoul find, that really it is the object of the hatred of Jeſus Chriſt, and ſhall certainly be ruined by him.

Having got a great cold which did ſomewhat diſtemper me, I was in a great queſtion whether

I ſhould the twentieth of this tenth month go to the Ordinance or no; at laſt I deſired to give it up to the Lord, beſeeching him to direct me what to do, deſiring only to be led by him: At laſt I reſolved (God willing) to wait upon him this day at *Fulham*, and as for the next day, let the Lord do with me what he will, whether to fit me to go, or diſable me, having many fears upon my ſpirit concerning my going, whether it were a right and pure aiming at God, and ſeeking his preſence, yea or no, being not able to ſatisfie my ſelf in this queſtion.

Thus (I ſay) deſiring the Lords appearances to my ſoul, and ſpeaking ſome words to him for my ſpiritual advantage, I went this day to *Fulham*, where the Lord ſhewed me what a bleſſed thing it was to have a ſight of God from thoſe words in *Matt.* 13. *Bleſſed are the eyes that ſee the things you ſee; and the ears that hear the things you hear*; whence the Lord ſhewed me what an abundant cauſe I had to bleſs him for them, thoſe many ſights he had given me of himſelf, when he had left ſo many in the dark, aud never given them one glimpſe of himſelf.

But

But being exceeding ill and weary this night, I went to bed betimes, waiting what the Lord would do with me, and truly in the Morning I thought I found my self unfit to go forth, considering also our meeting the next day, which haply the Lord might make me more fit to enjoy; yet I must needs say, I really think the trouble that lay upon my spirit about the straightness of my ends in going, did more discourage me then the unfitness of my body; but what through the one and the other, I durst not go forth this 21. day, and so my Mother and Aunt *Dogget* onely went, and I stayed at home; but when I arose, I found my self pretty well, so as I begun to be somewhat troubled that I had stayed at home, fearing that this may be only a subtile device of Satan to hinder me of this opportunity, and so turning my self to the Lord, I besought him, that if it were he that had this day prevented me, that he would please to make it up to my soul some other way, by hinting out something by his Spirit to my heart that might be for my spiritual advantage: and truly, whiles I was endeavouring to press this upon the Lord, immediately after there fell this apprehension upon my heart (or rather the Lord was pleased

ſed to to drop it) which was this: Oh Lord! how comes it to paſs that my ſoul being ſo exceedingly taken with any ſpark of thy glorious Image in poor mortal creatures ſhould at the preſent rebel and murmure at thy holy and bleſſed will, which is part of thy eſſential glory? if the ſight of thy image be ſo pleaſing to me, why then is not the ſight of thy will, which is thy ſelf, much more glorious then the Rayes of thine that ſhine upon thy creatures? why is not this as pleaſing, as delightful, and contentful to me? which hint I could not but look upon as a real anſwer of this deſire, the Lord make it of uſe to me, I am ſure it was ſuch a conſideration and meditation, that if the Lord will but pleaſe to ſet it home with power, may be of abundant advantage to my wicked ſpirit. The Lord in mercy for Chriſts ſake make it ſo.

The 22. of this tenth month, being a day appoin ed for our Church-Meeting, I earneſtly beſought the Lord, That if he ſaw it meet to carry me forth this day, he would alſo go along with me, and vouchſafe his gracious preſence to me, in ſpeaking ſome ſeaſonable word to my poor ſoul that might appear even to come from himſelf; begging alſo his preſence in and through all theſe his

instruments, which he should please to make use of this day.

And O my soul, how gloriously was the Lord pleased to appear this day in chearing and refreshing thy poor drooping spirit! even so as thou wert not able to continue thy selfe in this wonderful appearance of God, casting them upon so suteable a word, even to the estate of my poor soul at this present? and that Scripture our brother *O* began with, and was after pursued sweetly by our dear pastor, was the 73 *Isa.*

The End of the Third Book.

FINIS.

~~[illegible]~~

Anne Dunche 1658

Jo Dunche

Anne Dunche

Dultabela Dunche

Maijoe Dunche

Damiselle Dunche